

Chaye Ha-Olam Ha-Ba

The young Abraham, the seer among the thousands of Judah, said: I would like to advise any man who enters the gate of this book not to be hasty in his *Ruach* [spirit] in order to come to the holiness, until he purifies his mind from the vain pleasures of this world and cleanses himself from pride and anger, for they are the *Klipah* [shell] that prevents him from entering, observing the gracefulness of God, and visiting the palace of God. One should be humble in front of any man, hear his disgrace, and suffer. His devotion should be for the sanctification of God, and he should show compassion even to his enemies as long as they are not enemies of God. He should be a generous man with a broken *Ruach*. He should despise the desire for power and honor, the desire for forbidden food, and the carnal desire. He should love truth and hate falsehood, be modest and seek the glory of the people of wisdom. His foremost devotion should be directed to the Name of the true *Chochma* [Wisdom]. However, he should not occupy himself in this *Chochma* in order to pride himself, God forbid! His prayer should be always directed to God. He should straighten his way, and pay heed not to stray from the path of truth.

Secondly, I would like to advice any man who reads this book, not to err, God forbid, not in a letter and not in a dot, as it is written, "For the ways of God are right, and the upright walks in them, but the transgressors stumble in them" (Hosea 14:10). And he who studies this book properly and in depth is beloved above and well-liked below; and he is heir of two worlds, this world and the world to come, as it is written, "Endowing with wealth those who love Me, and filling their treasures" (Proverbs

8:21). For that which is deep, very deep, who can find it out? And God will take pity and enlighten us with his *Torah*, Amen.

YHH HYH VHH

יהה היה והה

Ruler of the worlds, may it please You that the superiors and inferiors be included in this book, and that everyone in their study, whether in writing or in speech, in power and in courage, will find Your great and terrible and unified name, all the power of the Beings (הויות) that shine from Your great name *YHVH* (יהוה), and all its names and epithets, whose eyes are all shining. So shall all the inferiors and superior mentioned in that book shine from Your name and its Being, as the glow that shines in the heavens. And may You give permission to everyone mentioned in this book, in the power and courage of Your name, to summon with it instantly, in the blink of an eye, a revelation of each and every one of the precious words and concealed mysteries before the *Shechina* (שכינה, divine presence, feminine divine power) – as it is the only one at the time of exile to shine from Your name by this book – to be attached to You by this speech, to tie Your *Shechina* to You with several ornaments [sanctifications], and to make true [the verse] **“And I saw her to remember the eternal covenant”** (Genesis 9:16), *Amen, Selah*, for ever and ever.

<i>YVH*</i>	<i>HYV</i>	<i>YHV</i>	<i>HVY</i>	<i>VYH</i>	<i>VHY</i>
<i>ShYD**</i>	<i>DShY</i>	<i>ShDY</i>	<i>DYSh</i>	<i>YShD</i>	<i>YDSh</i>

M'ALAH MATAH YAMIN SMOL PANIM ACHOR
 [up] [down] [right] [left] [front] [back]
AD VZ KL S' TzTh BH ChT MPR GShNYQ

ShY DH YV

*The first permutation concerns the three-lettered Name *YHV*.

**The second permutation concerns the Name *Shaddai*, the Almighty.

והי	ויה	הוי	יהו	היו	יוה
ידש	ישד	דיש	שדי	דשי	שיד
מחור	פנים	שמאל	ימין	מטה	מעלה
אד וז כל סע צת בה חט מפר גשניק					
*שי דה יו					

*Here the Names *YHV* and *Shaddai* are joined together: the first letter of *Shaddai* with the first letter of *YHV*, the second letter of *Shaddai* with the second letter of *YHV*, etc.

With the help of the One Who dwells above, I will begin with the introduction

Reach out your created hand, | to attain prophecy, | but
in a broken *Ruach*, | you will live like a poor.

Look above, | arm yourself with a pure heart, | and as
you sing drink wine, | which juices are the *Midrash*
[homiletic interpretation of the Scriptures].

Rejoice old age, | the splendor glory of the *Shechina*, |
and the shape of the moon; | with this decree you will be
expelled.

Govern the foundations, | and tell the future; | and speak
in riddles, | as a wise man and as a deaf.

The fruit of the heart is made in His image, | *YH* (יה)
Himself is inside you; | His seal are the letters *Yod* and *He*,
| and He planted and the plant stroked its roots.

And a strong body is leprous, | the name of lust is evil, |
infected by semen, | which was solidified and congealed.

He wishes to kill | the *Havayah* of heaven; | and he
devised evil in the abyss, | and had killed and taken
possession.

Ask the rock of his law, | according to which | he wishes
to kill him; | and he learned and studied.

A pure language will be polished | in your talking mouth
and it will prevail; | and he killed and murdered, | and
became calm and quiet.

You will revive a multitude of nations | with the name
YH, | leaping as a lion | in every city and field.

The *Hod* [glory, splendor] of the Temple | you will find in the *Torah*, | and strength and *Gevura* [power, judgment] | will be explained in *Chochma* [wisdom].

Kill a body that rolls | in the dust and weakens, | in a vehicle of triple 72 (ע"ב), | in the *Tetragrammaton* pronounced in full [*Shem Ha-Meforesh*].

[The above text is an acrostic in which the first letter of each sentence spells out the words "The *Tetragrammaton* pronounced in full is *YHVH*" (שם המפורש יהוה)].

שלח יד ברואה	להשיג נבואה	אך ברוח נכאה	תחיה כמו רש
מְרוּמִים תַּעֲיִין	מִלֵּב תִּסְוֶיִן	וּבִשִּׁיר שֶׁתָּה יֵין	עֲסִיסִיו בְּמִדְרַשׁ
הִיא שֶׁשׁ בִּזְקָנָה	בְּהוּד זִיו שְׂכִינָה	וּצוֹרֶת לִבְנָה	בְּגִט זֶה תְּגוֹרֶשׁ
מְשׁוּל עַל יְסוּדוֹת וְהִגְד עֲתִידוֹת	וּדְבַר בְּחִידוֹת	כַּחֲסִים וְחִרְשׁ	
פְּרִי לֵב בְּצִלְמוֹ	בֶּךָ יֵה בְּעֶצְמוֹ	בְּיוֹד הָא חוֹתָמוֹ	וְנִטְעֵנוּ וְנִשְׁרֵשׁ
וְגוֹף עוֹז מִצּוֹרֶעַ	הִיצֵר שְׁמוֹ רַע	מִזְוֵהֶם בִּזְרַע	וְנִקְפָּא וְנִקְרַשׁ
רְצוֹנוֹ לֵהִמִּית	הוּיָה מְרוּמִית	וְיַעֲץ בְּתֵהִמִּית	וְרִצָּח וִירֵשׁ
שָׁאֵל צוֹר דָּתוֹ	אֲשֶׁר עַל עֲצָתוֹ	מִבְקֶשׁ הִמִּיתוֹ	וְחָקֵר וְדִרֵּשׁ
יִצְחָצַח לִשׁוֹן צַחֲבִיף שֶׁח וְנִצַּח		וְהִרְגֵּנוּ וְרִצָּח	וְשָׁקֵט וְחִרֵּשׁ
הִמּוֹן עִם תַּחֲיָה	בְּשֵׁם י"ה תִּהְיָה	מִדְּלֵג כְּאַרְיֵה	בְּכָל עֵיר וּמִגְרֵשׁ
וְהוּד הַבְּחִירָה	תְּגִלָּה בְּתוֹרָה	וְכַח וְגִבּוֹרָה	בְּחִכְמָה יִפְוֶרֶשׁ
הִרְוֹג גּוֹף מִפּוֹלֵשׁ כְּאַפֵּר וְחִלֵּשׁ		בְּרִכְבּ ע"ב מְשׁוֹלֵשׁ בְּשֵׁם הַמְּפֻרֶשׁ	

The meaning of the *Tetragrammaton* pronounced in full [*Shem Ha-Meforesh*], His name *Chayei Ha-Olam Ha-Ba* [life in the world to come], and the secret of the number of letters of *Yeru* [216] *shala im* [the three words together spell out *Yerushalaim*, Jerusalem] is the interpretation of the forty-two lettered Name, whereas the forty-two lettered Name is the interpretation of the twelve lettered Name, which is the interpretation of the four lettered Name, which is the root and essence of all the other Names that interpret it and demonstrate the secret of the unity of God, blessed

be His Name. The four lettered Name is a unique and singular Name, and all the other Names are its boughs that interpret it. And each of these Names is holy and sacred. It is said that "The Name that consists of forty-two letters is holy and sacred; thus, it is revealed only to him who is humble, who has reached the middle of his life; a man who is not prone to wrath, not given to drink, and not persistent in retaliation; a man who speaks quietly with other people. He who knows that Name, acts cautiously concerning it, and keeps it pure, is beloved above and well liked below. People stand in awe of him, his studies are fulfilled, and he is heir of two worlds: this world and the world to come" (Kiddushin 71a). And such is the case with the other holy Names, for their sole purpose is to attain three worlds, the stairs that we call "*Shalosh Se'udot*" [three meals], which are derived from the secret of three *Hayom Hayom Hayom* [today, today, today; this word appears three times in the following verse], as it is written, "Moses said, 'Eat it today, for today is a *Sabbath* to God; today you will not find it in the field'" (Exodus 16:25). And the secret of the manna [מן = 90] is the water [מים = 90]; the dew falls, and the manna that covers the dew is the layer of dew in which God will resurrect the dead, "For the Living One knows that they shall die: but the dead does not know any thing" (Ecclesiastes 9:5). All the mentioned Names will be interpreted in this book, with the help of God, each according to our true *Kabbalah*. Indeed, first we will interpret the long Name according to most of its letters, its general secret, and the particular [Name] that is derived from it. It is the seventy-two (ל"ב) lettered Name on which it is written, "Lo, I am coming to you in a thick cloud (ענן), that the people may hear when I speak to you, and may also believe you for ever" (Exodus 19:9). It is also written concerning it: "This is My Name for ever, and thus I am to

be remembered throughout all generations” (Exodus 3:15). And the allusion concerning it is, “Moses spoke, and God answered him by a voice” (Exodus 19:19). And its secret is the speaking Name, and they are the words of the Name, for *Yedaber* (יָדַבֵּר, spoke = 216) is *Yeru* (יְרוּ = 216), *Vehaelohim* (וְהָאֱלֹהִים, and God = 97) is *YHVH Male* (יְהוָה מָלֵא, a complete Jehovah = 97). And the translation [The Targum Onqelos] testifies and says, “God answered him by a voice”, and the “voice” is the voice of Moses; hence, the voice of the Name is similar to the voice of the speaking man, for the response and the answer to the question of the prophet are identical. First, [it is] a still small voice that always grows, as it was explained in the secret of the prophecies.

“A good Name is to be chosen rather than great riches, and favor is better than silver or gold.” (Proverbs 22:1)

“The Name of God is a strong tower; the righteous man runs into it and is safe.” (Proverbs 18:10)

[Explanation]

The truth of the belief of the Israelites is that God, be blessed with God's Help, created all and made the entire universe from absolute nothing, as the knowledge of his wisdom, blessed be His Name, decreed, according to His eternal ancient Will that will not be altered or multiplied under any circumstances. At any rate, He created and multiplied his creatures, whereas He is one without any multiplication at all. And indeed, His Unity (יחוד) is so strong that we cannot even imagine it, for none of His creatures, above or below, can comprehend the truthfulness of his Unity; all the more so, a man cannot comprehend his own nature. Therefore, the aim of the attainment of the prophets, the sages, and the philosophers, is to remove from Him, blessed be His Name, all the imaginary physical attributes, which are considered important at first because of the power of imagination that misleads the human intellect, and keeps it afar from any real attainment. And indeed, all the prophets, the sages, and the philosophers, who explained the nature of the imaginary pictures and the aim of their attainment, said that the imaginary picture is very corporeal. Thus, it is impossible to create a picture of the ideas of the intellect without the use of physical shapes. Even the prophet who attains the power of prophecy, which is flowing from God – blessed be He – by his active intellect and according to the important *Tzerufim* (permutations, combinations) must – due to his internal imaginative power – create an image of a physical body with whom he can converse. However, the prophet knows that the imaginary body that he sees during his prophecy does not really exist physically, for it is an entirely spiritual

thing that took a physical shape at the time of the attainment, since the corporeal body of the prophet knows the truth by his spiritual intellect that acts on this occasion.

It is known that we, the community of Israel, the congregation of God, really know that God – blessed be He – is neither a body nor a corporeal force, and that He will never assume a physical form. But the flow of His abundance creates a physical medium: the angel who appears before the prophet as he prophesizes. Furthermore, the upper angels of God, who are a spiritual intellect, are separated from any matter. Also the *Nefashot* of the righteous of the nations and the *Nefashot* of the *Tzadikim* of Israel are not physical or physical forces, for they are all forces of the separated intellect. The *Nefesh* of every man who is worthy of the World to Come attains itself, and attains all the *Nefashot*, for their constitution is alike. It knows the intellect that performs within it, the intellect that is the Primal Cause of its existence. It recognizes the reality of the separated intellects, and understands the existence of God – may He be blessed – Who created everything for His own glory. However, it cannot attain, know, or imagine any physical thing [in the upper things]. It can endure only the existence of the Upper Primal Cause, but not its essence, and the same can be applied to the other Upper Minds from which it can attain [grasp] only their existence. It can attain the differences in the virtues of existence among the different Minds, and the differences in the virtues of existence among the *Nefashot*. It knows that a *Nefesh* that attained enjoys the splendor of the *Shechina* more than a *Nefesh* that did not attain; its joy is caused by the splendor of the *Shechina*, but also by the fact that the *Nefesh* that did not attain is incapable to gain such joy and pleasure. Therefore, it is said in *Kabbalah* that God, blessed be He, prepares for each *Tzadik* the divine

seat he deserves, and gives him his proper reward according to his deeds. And the greatest deed is to “make *Nefashot*”, as it is written: “And the persons (*Nefesh*) that they had gotten in Haran” (Genesis 12:5). Moreover, *Ha-Shem* made man straightforwardly: “In the likeness of Elohim He made him” (Genesis 5:1). In our tradition, this deed is the purpose for all “good deeds”.

Therefore, every mystic ought to make more *Nefashot* than bodies, and even the bodies he makes should be for the purpose of making *Nefashot*. In this fashion man resembles Isaiah, for the prophet said concerning the creation [performed] by God: “For from me proceeds the *Ruach*, and I have made the breath of life (*Neshamot*)” (Isaiah 57:16). Hence, every mystic who attained some of the attainments of the intellect should pass exactly what he attained to every man who prepares himself properly for the understanding of such attainment. He should not envy the Kabbalists who are worthy of the attainment, for our Rabbis of blessed memory said: “Of everyone a man is jealous, except his son and disciple” (Sanhedrin 105b). It is also appropriate that the mystic passes the Divine *Kabbalah* little by little, so that the recipient will not become confused, for the mysteries concerning the forbidden sexual relations, the mysteries regarding the creation, and the mysteries regarding God’s wisdom are very elevated issues. Indeed, the mysteries concerning the creation – which are the wisdom of nature – and the mysteries concerning the *Merkava* – which are the wisdom of God – are both divine, and not every human mind can comprehend them; and therefore, it is better to conceal them from the public that is attracted by those who calculate the time of the *Messiah*. Whereas, in order to attain these mysteries, one should study very much, with great devotion: he should immerse himself in the books,

detach himself from people of false desires, and seclude himself among truthful people. However, when he encounters a worthy man who wishes to learn wisdom, he should pass it on to him, for man should not let this wisdom die with him. He should pass it on to a fellow man, either in writing or orally. Indeed, the mysteries of the forbidden sexual relations are issues that are dealt with in the *Torah*, issues that the philosophers were not able to comprehend, and therefore, they gave them a different name. However, the true *Torah*, which fills every want, informs us of these mysteries. And although these mysteries contain as well the creation and the *Merkava*, their secrets are explained mainly in the *Torah*, in the story of Adam and Eve, who are present in every man in the image of matter and form, for they are the beginning of Creation. The first man was created in the image of the form, whereas his wife Eve, who was made out of his rib, was created in the image of the matter, as Adam said: "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, for she was taken out of Man (נָאִישׁ, *Me-Ish*)" (Genesis 2:23). He did not say, "For she was taken out of me", for when he says "Out of Man" he refers to a man who is called *Ish* (אִישׁ, *Man*). Thus, it is written that Eve said about Cain, who was the child of the first couple, "I have gotten a man (*Ish*) with the help of God" (Genesis 4:1), and it is also written "Both men of low and men of high degree [both sons of Adam and sons of *Ish*]" (Psalms 49:3). The sons of Adam were also called Sons of *Enosh*. Thus, each of the offspring of Adam is called Adam, *Ish*, and *Enosh* [the three words, Adam, *Ish*, and *Enosh*, mean man], as it is written: "What is man [Adam] that You regard him, or the son of man [Enosh] that you think of him?" (Psalms 144:3). It is also written "What is man [Enosh] that You are mindful of him, and the son of man

[Adam] that You care for him?" (Psalms 8:5). We have learned from the scriptures the secret of the name Adam, the secret of the name *Ish*, and the secret of the name Enosh; we have learned that each of them is a name of gender, and a name of man. You should know that in Greek the word *Ish* means 'one', that the translation of the word *Ish* is Enosh; that in Greek 'one' means *Ana"sh* (אנ"ש) and Enosh, and thus everything is one. And indeed, in the *Torah* Adam and Eve have one name "And named them Man (Adam) when they were created" (Genesis 5:2).

The mysteries of the forbidden sexual relations are the coition of the snake with Eve, for he is the adulterer who befouls her. However, the foulness of the people of Israel that stood before Mount Sinai ceased, whereas the foulness of the other nations that did not stand before Mount Sinai continued. This great and important issue needs no explanation, for it is known to the mystics that the *Torah* is the reason for the World to Come, as we say in the final blessing of the *Torah*: "And has planted everlasting life in our midst". It is also the interpretation of the verse, "And the Lord God planted a garden in Eden" (Genesis 2:8), and the secret meaning of the Tree of Life and the Tree of the Knowledge of Good and Evil, which were planted in the garden; and the true *Torah* is the thing that removes the foulness of the snake from our midst. This is the reason why it is written in the *Midrash*, "As God created woman, Satan was created with her" (Bereshit Raba 17:6). It is said that *Same"l* (סמ"ל), who is the Satan, rides the snake and seduces the woman. His dimension resembles the dimension of a shapeless mass (גלם = 73), which is a camel (גמל = 73) that carries a heavy load. It is he who seduces the power of the human intellect before it acts, and

thus prevents its attainment of truth. As a result, man is drawn to the vain pleasures of this world, and thus returns to the formless and void state that persisted before the creation, to a state of darkness and vanity: "For it comes into vanity and goes into darkness, and in darkness its name is covered" (Ecclesiastes 6:4).

Indeed, the real mystic, who is the real man, will not be tempted by the ideas of the woman, who is seduced by the biting snake that kills with the deadly venom of his mouth, for he will continue to observe the *Mitzvot* of *Ha-Shem*, blessed be He, Who bestows intellect on him. He will eat the thing that gives him life and refrain from eating the things that will kill him. He will recognize the Tree of Life that is planted in the garden; that is planted in Eden, in the east, at the command of the Name *Elohim*. Moreover, the Tree of Life is the life of the Ancient (*Kadmon*) Object, it is the upper and lower life and its secret; as it is well known, it is *Koach Dan Ha-Olam* (כח דן העולם, the force that judges the world = 232). Its Gematria is *Otiot Ha-Kodesh* (אותיות הקודש, the Holy Letters = 1232: *Koach Dan Ha-Olam* = 232. + the letter *Alef*, which equals 1000). It is also said that the *Torah* "is a tree of life to those who lay hold of her" (Proverbs 3:18), which is Israel in *Gematria*, for there is no other nation that lays hold of the *Torah* as we do, Thank God! And the secret of Israel (ישראל = 541), *Seche"l Ha Poe"l* (שכל הפועל, the active intellect = 541), is in *Gematria Roe"l Veain"o Nire"l* (רואה ואינו נראה, invisible = 541). However, *Meashe"r* (מאשר, approve = 541) is in *Gematria Ha Mitzvo"t* (המצוות = 541), meaning that they are the supporters of the *Torah* and of the *Mitzvot* as it is written: "And the *Torah* and *Mitzvot* that I have written, that you may teach them." (Exodus 24:12); "For the *Mitzvah* is a lamp, and the

Torah a light, reproofs of instruction are the way of life" (Proverbs 6:23).

"And he placed at the east of the garden of Eden Cherubim, and a flaming sword that turned every way, to keep the way of the tree of life" (Genesis 3:24), "And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever" (Genesis 3:22). There are four rivers that emerge from the special river that went out of "Eden to water the garden; and from thence it was parted, and became into four heads" (Genesis 2:10). Now you can see that the secret meaning of the garden is a place that contains plants, every plant of the field, whereas you can learn the secret meaning of the plant from the verse "A righteous Branch" (Jeremiah 23:10), and from the phrase "He who causes salvation to spring forth". The plant indicates the renewal of a new idea, which is renewed as the growing trees that produce new fruits every year, as the minds of human beings that renew themselves as the plants. The body resembles the garden in which the plants grow, while the *Nefesh* resembles Eden, which is the place of delights in which the body is planted. And the secret of *Ga'n Ede'n* (גן עדן, the Garden of Eden = 177) is *E'd Naga'n* (עד נגן, testimony of a musician = 177), for the musician commands the prophecy, as it is said regarding Elisha "And it came to pass, when the minstrel played" (2 Kings 3:15). And indeed, the secret meaning of the verse *Ga'n Be Ede'n Mikede'm* (גן בעדן מקדם, a garden eastward in Eden = 363) will teach you some axioms concerning the Tetragrammaton in full pronunciation.

The Tetragrammaton pronounced in full is the foundation of all the Names, and the beginning of all upper and lower creatures that were created by the Name. It is the secret meaning of the verse "Male and female created he them"

(Genesis 52), Adam and Eve, the four lettered Name YHVH. This honorable and terrible Name teaches us the existence of the object that is called the Primal Cause of all that exists; He is God who, in His wisdom and according to His will, created all. His Name is the source of the twelve lettered Name, meaning twelve words. This is its *Tzeruf*

YHVH YHHV YVHH
 HVHY HVYH HHYV
 VHYH VHHY VYHH
 HYHV HYVH HHVY

יהוה יההו יהוה
 הוהי הויה הוהי
 ויהי ויהי ויהי
 היהו היהו היהו

The *Tzerufim* of these names are derived from the special Name. Their significance will be explained by the Names that we will present later. And this is the forty-two lettered name, and this is its *Tzeruf*.

Ana (please)	Bekoach Gadalta (with the (you are strength) great)	Yeminkha (your right)	Tatir (release)	Tzurra (bound)
Qabel (receive)	Rinat 'amkha (the (your people) singing)	Sagvenu (protect us)	Taherenu Nora (cleanse (terrible) us)	
Na (please)	Gibor Dorshey (mighty) (those who seek)	Yechudkha (your oneness)	Kebavat Shmaram (as the (protect them) apple [of the eye])	

Barkam (bless them)	Taharam (cleanse them)	Rakhamey (mercy)	Tzidqatkha (your righteousness)	Tamid (always)	Gamlam (bestowed on them)
Chasin (strong)	Qadosh (holy)	Berov (in your righteousness)	Tuvkha (your goodness)	Nahel (lead)	'adaikha (your community)
Yachid (unique)	Ge'e (proud)	Le'amcha (to your people)	Pne (turn)	Zokhrei (those who remember)	Qdushatkha (your holiness)
Shva'atenu (our cry)	Qabel (receive)	Veshma' (and hear)	Tza'agatenu (our cry)	Yode'a (he who knows)	Ta alumot (mysteries)

אנא	בכח	גדלת	ימין	תתיר	צרורה
קבל	רינת	עמך	שגבנו	טהרנו	נורא
נא	גיבור	דורשי	יחודך	כבבת	שמרנו
ברכם	טהרם	רחמי	צדקתך	תמיד	גמלם
חסין	קדוש	ברוב	טובך	נהל	עדתך
יחיד	גאה	לעמך	פנה	זוכרי	קדשתך
שועתנו	קבל	ושמע	צעקתנו	יודע	תעלומות

This Name is holy and hallowed. Its *Tzeruf* is derived from the first verse of the *Torah*, from the letter *B* (ב) of the word *Bereshit* (בראשית, in the beginning) to the letter *B* (ב) of the word *Vavohu* (וַיְהוּ, and void). Moreover, it is known that all the *Torah* is made of God's Names, blessed be He, and this is a religious concept known to the Kabbalists.

The following Name is the seventy-two words Name. It is derived from the verses (Exodus 14:19-21) *Vayis'a* (forward), *Vayavo* (backward) and *Vayet* (forward). Its sign is *Or* (אור, light — 207), and its secret meaning in

Gematria is *Ha-Olam Kulo* (העולם כולו, the entire world 207). This is its first *Tzeruf*.

מהש	ללה	אכא	כהת
יזל	מבה	הרי	הקמ
נלכ	י"י	מלה	חהו

והו	ילי	סיט	עלמ
הזי	אלד	לאו	ההע
לאו	כלי	לוו	פהל

ריי	אומ	לכב	ושר
אני	חעמ	רהע	י"ז
סאל	ערי	עשל	מיה

נתה	האא	ירת	שאה
יחו	להח	כוק	מנד
ההה	מיכ	וול	ילה

ננא	נית	מבה	פוי
ומב	יהה	ענו	מחי
ראה	יבמ	היי	מומ

והו	דני	החש	עממ
נממ	י"ל	הרח	מצר
דמב	מנק	איע	חבו

This is the Ineffable Name: its *Tzeruf* is written clearly and correctly. It is the first *Tzeruf*, and from its four corners derives the Name that begins with *MDTV* (מדתו), followed by *MHVH* (מהוה) and *HMYN* (המין); and from its permutations wonders are derived. *Ruach Ha-Kodesh* (רוח הקודש, Divine Inspiration, Holy Spint) might rest, or a great abundance of wisdom that teaches the truths of reality might be bestowed on him who possesses perfect knowledge and knows how to permute correctly. However, he who permutes should be a wise man who can understand the outline that heaven hands him, understand the meaning and the allusion, for it is decreed that the human nature will learn by using parables, Names and sharing of letters, hints and *Gematria*. This is the *Tzeruf* that comes out of the four corners, the fifty-four Names:

א. **MDTV** {מדתו} is composed of the letter *M* (מ) of *MVM* (מומ), the letter *D* (ד) of *DMB* (דמב), the letter *T* (ת) of *KHT* (כהת), and the letter *V* (ו) of *VHV* (והו).

ב. **MHVH** {מהוה} is composed of the letter *M* (מ) of *DMB* (דמב), the letter *H* (ה) of *KHT* (כהת), the letter *V* (ו) of *MVM* (מומ), and the letter *H* (ה) of *VHV* (והו).

ד. **HMYN** {המין} is composed of the letter *H* (ה) of *HZY* (הזי), the letter *M* (מ) of *HQM* (הקם), the letter *Y* (י) of *MChY* (מחי), and the letter *N* (נ) of *NMM* (נממ).

ה. **MChZQ** {מחזק} is composed of the letter *M* (מ) of *NMM* (נממ), the letter *Ch* (ח) of *MChY* (מחי), the letter *Z* (ז) of *HZY* (הזי), and the letter *Q* (ק) of *HQM* (הקם).

ו. **HMYM** {המים} is composed of the letter *H* (ה) of *HQM* (הקם), the letter *M* (מ) of *MChY* (מחי), the letter *Y* (י) of *HZY* (הזי), and the letter *M* (מ) of *NMM* (נממ).

ג. **BKMV** {בכמו} is composed of the letter *B* (ב) of *DMB* (דמב), the letter *K* (כ) of *KHT* (כהת), the letter *M* (מ) of *MVM* (מומ), and the letter *V* (ו) of *VHV* (והו).

ז. **AYYM** {איים} is composed of the letter *A* (א) of *AKA* (אכא), the letter *Y* (י) of *YLY* (ילי), the letter *Y* (י) of *HYY* (היי), and the letter *M* (מ) of *MNQ* (מנק).

ח. **YLW** {ילוו} is composed of the letter *Y* (י) of *PVY* (פוי), the letter *L* (ל) of *LAV* (לאו), the letter *V* (ו) of *VHV* (והו), and the letter *V* (ו) of *ChHV* (חהו).

ט. **AHVH** {אהוה} is composed of the letter *A* (א) of *LAV* (לאו), the letter *H* (ה) of *ChHV* (חהו), the letter *V* (ו) of *PVY* (פוי), and the letter *H* (ה) of *VHV* (והו).

י. **VChPV** (וחפו) is composed of the letter *V* (ו) of *LAV* (לאו), the letter *Ch* (ח) of *ChHV* (חהו), the letter *P* (פ) of *PVY* (פוי), and the letter *V* (ו) of *VHV* (והו).

כז. **VChYY** (וחיי) is composed of the letter *V* (ו) of *LVV* (לוו), the letter *Ch* (ח) of *HChSh* (החש), the letter *Y* (י) of *NYT* (נית), and the letter *Y* (י) of *YYY* (ייי).

כח. **L'TY** (לעטי) is composed of the letter *L* (ל) of *LLH* (ללה), the letter ' (ע) of *AY* (איע), the letter *T* (ט) of *SYT* (סיט), and the letter *Y* (י) of *YBM* (יבמ).

כד. **YMChV** (ימחו) is composed of the letter *Y* (י) of *YHH* (יהה), the letter *M* (מ) of *MBH* (מבה), the letter *Ch* (ח) of *HRCh* (הרח), and the letter *V* (ו) of *LAV* (לאו).

כו. **ShNVY** (שנוי) is composed of the letter *Sh* (ש) of *HChSh* (החש), the letter *N* (נ) of *NYT* (נית), the letter *V* (ו) of *LVV* (לוו), and the letter *Y* (י) of *YYY* (ייי).

לא. **MHLB** (מהלב) is composed of the letter *M* (מ) of *MYK* (מיכ), the letter *H* (ה) of *HAA* (האא), the letter *L* (ל) of 'ShL (עשל), and the letter *B* (ב) of *LKB* (לכב).

לב. **ShKRV** (שכרו) is composed of the letter *Sh* (ש) of 'ShL (עשל), the letter *K* (כ) of *LKB* (לכב), the letter *R* (ר) of *YRT* (ירת), and the letter *V* (ו) of *VVL* (וול).

לה. **AVRY** (אורי) is composed of the letter *A* (א) of *HAA* (האא), the letter *V* (ו) of *AVM* (אומ), the letter *R* (ר) of 'RY (ערי), and the letter *Y* (י) of *MYK* (מיכ).

לג. **A'LK** (אעלכ) is composed of the letter *A* (א) of *HAA* (האא), the letter ' (ע) of 'ShL (עשל), the letter *L* (ל) of *LKB* (לכב), and the letter *K* (כ) of *MYK* (מיכ).

לד *YVMY* (יומִי) is composed of the letter *Y* (י) of 'RY (ערי), the letter *V* (ו) of *VL* (וול), the letter *M* (מ) of *AVM* (אום), and the letter *Y* (י) of *YRT* (ירת).

לו *ATL* (אתעל) is composed of the letter *A* (א) of *AVM* (אום), the letter *T* (ת) of *YRT* (ירת), the letter ' (ע) of 'RY (ערי), and the letter *L* (ל) of *VL* (וול).

יג *AYYV* (אייו) is composed of the letter *A* (א) of *ALD* (אלד), the letter *Y* (י) of *YYL* (ייל), the letter *Y* (י) of *HRY* (הרי), and the letter *V* (ו) of 'NV (ענו).

יא *KLNY* (כלני) is composed of the letter *K* (כ) of *AKA* (אכא), the letter *L* (ל) of *YLY* (ילי), the letter *N* (נ) of *MNQ* (מנק), and the letter *Y* (י) of *HYY* (היי).

יד *LNRY* (לנרי) is composed of the letter *L* (ל) of *ALD* (אלד), the letter *N* (נ) of 'NV (ענו), the letter *R* (ר) of *HRY* (הרי), and the letter *Y* (י) of *YYL* (ייל).

טז *HKDH* (הכדה) is composed of the letter *H* (ה) of *MLH* (מלה), the letter *K* (כ) of *KLY* (כלי), the letter *D* (ד) of *DNY* (דני), and the letter *H* (ה) of *MBH* (מבה).

טז *LLBN* (ללבן) is composed of the letter *L* (ל) of *KLY* (כלי), the letter *L* (ל) of *MLH* (מלה), the letter *B* (ב) of *MBH* (מבה), and the letter *N* (נ) of *DNY* (דני).

יב *HQYA* (הקיא) is composed of the letter *H* (ה) of *HYY* (היי), the letter *Q* (ק) of *MNQ* (מנק), the letter *Y* (י) of *YLY* (ילי), and the letter *A* (א) of *AKA* (אכא).

טז *LDH* (לדעה) is composed of the letter *L* (ל) of *YYL* (ייל), the letter *D* (ד) of *ALD* (אלד), the letter ' (ע) of 'NV (ענו), and the letter *H* (ה) of *HRY* (הרי).

יח. **MYMY** (מימי) is composed of the letter *M* (מ) of *MLH* (מלה), the letter *Y* (י) of *DNY* (דני), the letter *M* (מ) of *MBH* (מבה), and the letter *Y* (י) of *KLY* (כלי).

כח. **HNHR** (הנהר) is composed of the letter *H* (ה) of *MYH* (מיה), the letter *N* (נ) of *NTH* (נתה), the letter *H* (ה) of *HHH* (ההה), and the letter *R* (ר) of *VShR* (ושר).

כט. **YShTH** (ישתה) is composed of the letter *Y* (י) of *MYH* (מיה), the letter *Sh* (ש) of *VShR* (ושר), the letter *T* (ת) of *NTH* (נתה), and the letter *H* (ה) of *HHH* (ההה).

יט. **MSAH** (מסאה) is composed of the letter *M* (מ) of *YBM* (יבמ), the letter *S* (ס) of *SYT* (סיט), the letter *A* (א) of *AY* (איע), and the letter *H* (ה) of *LLH* (ללה).

ל. **MHVH** (מהוה) is composed of the letter *M* (מ) of *MYH* (מיה), the letter *H* (ה) of *NTH* (נתה), the letter *V* (ו) of *VShR* (ושר), and the letter *H* (ה) of *HHH* (ההה).

כ. **YBLY** (יבלי) is composed of the letter *Y* (י) of *AY* (איע), the letter *B* (ב) of *YBM* (יבמ), the letter *L* (ל) of *LLH* (ללה), and the letter *Y* (י) of *SYT* (סיט).

כב. **HHLH** (ההלה) is composed of the letter *H* (ה) of *MBH* (מבה), the letter *H* (ה) of *YHH* (יהה), the letter *L* (ל) of *LAV* (לאו), and the letter *H* (ה) of *HRCh* (הרח).

כג. **HBAR** (הבאר) is composed of the letter *H* (ה) of *YHH* (יהה), the letter *B* (ב) of *MBH* (מבה), the letter *A* (א) of *LAV* (לאו), and the letter *R* (ר) of *HRCh* (הרח).

כה. **HTLY** (התלי) is composed of the letter *H* (ה) of *HChSh* (החש), the letter *T* (ת) of *NYT* (נית), the letter *L* (ל) of *LUV* (ליו), and the letter *Y* (י) of *YYY* (ייי).

מט *VAD* (וּאֲדַע) is composed of the letter *V* (ו) of *KVQ* (כוּק), the letter *A* (א) of *ANY* (אֲנִי), the letter *D* (ד) of *MND* (מִנֵּד), and the letter ' (ע) of *Ch'M* (חַעַמ)

לז *ShYSh* (שִׁישַׁע) is composed of the letter *Sh* (ש) of *ShAH* (שֶׁאֵה), the letter *Y* (י) of *RYY* (רִיִּי), the letter *Sh* (ש) of *MHSh* (מֵהֶשׁ), and the letter ' (ע) of *'LM* (עֵלֵם)

מ. *HChYL* (הַחִיל) is composed of the letter *H* (ה) of *RAH* (רֶאֵה), the letter *Ch* (ח) of *ChBV* (חֲבוּ), the letter *Y* (י) of *YLH* (יֵלֵה), and the letter *L* (ל) of *SAL* (סֵאל).

מו. *APK* (אֲפַעַכ) is composed of the letter *A* (א) of *NNA* (נִנָּא), the letter *P* (פ) of *PHL* (פֶּהֶל), the letter ' (ע) of *'MM* (עַמַּמ), and the letter *K* (כ) of *NLK* (נִלְכ).

מג. *MHLB* (מֵהֵלֵב) is composed of the letter *M* (מ) of *MTzR* (מִצֵּר), the letter *H* (ה) of *HH'* (הֶהֱע), the letter *L* (ל) of *YZL* (יִזֵּל), and the letter *B* (ב) of *VMB* (וּמַב).

לח. *ALHY* (אֵלֵהִי) is composed of the letter *A* (א) of *ShAH* (שֶׁאֵה), the letter *L* (ל) of *'LM* (עֵלֵם), the letter *H* (ה) of *MHSh* (מֵהֶשׁ), and the letter *Y* (י) of *RYY* (רִיִּי).

מז. *NALM* (נֵאלֵם) is composed of the letter *N* (נ) of *NNA* (נִנָּא), the letter *A* (א) of *SAL* (סֵאל), the letter *L* (ל) of *YLH* (יֵלֵה), and the letter *M* (מ) of *'MM* (עַמַּמ).

מא. *HLZH* (הֵלִזָּה) is composed of the letter *H* (ה) of *PHL* (פֶּהֶל), the letter *L* (ל) of *NLK* (נִלְכ), the letter *Z* (ז) of *YZL* (יִזֵּל), and the letter *H* (ה) of *HH'* (הֶהֱע).

מד. *MTzBA* (מִצֵּבָא) is composed of the letter *M* (מ) of *VMB* (וּמַב), the letter *Tz* (צ) of *MTzR* (מִצֵּר), the letter *B* (ב) of *ChBV* (חֲבוּ), and the letter *A* (א) of *RAH* (רֶאֵה).

לט. **MRVM** (מרום) is composed of the letter *M* (מ) of 'LM (עלם), the letter *R* (ר) of RAH (ראה), the letter *V* (ו) of ChBV (חבו), and the letter *M* (מ) of MHSh (מהש).

מה. **RMNV** (רמנו) is composed of the letter *R* (ר) of MTzR (מצר), the letter *M* (מ) of 'MM (עממ), the letter *N* (נ) of NNA (ננא), and the letter *V* (ו) of VMB (ומב).

מח. **LYN** (לעין) is composed of the letter *L* (ל) of PHL (פהל), the letter ' (ע) of HH' (ההע), the letter *Y* (י) of YZL (יזל), and the letter *N* (נ) of NLK (נלכ).

מב. **HSHR** (הסהר) is composed of the letter *H* (ה) of SHAH (שאה), the letter *S* (ס) of SAL (סאל), the letter *H* (ה) of YLH (ילה), and the letter *R* (ר) of RYY (ריי).

נ. **MKL** (מעכל) is composed of the letter *M* (מ) of Ch'M (חעמ), the letter ' (ע) of RH' (רהע), the letter *K* (כ) of KVQ (כוק), and the letter *L* (ל) of LHCh (להח).

נב. **ChNQN** (חנקן) is composed of the letter *Ch* (ח) of Ch'M (חעמ), the letter *N* (נ) of ANY' (אני), the letter *Q* (ק) of KVQ (כוק), and the letter *N* (נ) of MND (מנד).

נג. **HChYH** (החיה) is composed of the letter *H* (ה) of RHM (רהמ), the letter *Ch* (ח) of YChV (יחו), the letter *Y* (י) of YYZ (ייו), and the letter *H* (ה) of LHCh (להח).

נא. **ChMRY** (חמרי) is composed of the letter *Ch* (ח) of LHCh (להח), the letter *M* (מ) of MND (מנד), the letter *R* (ר) of RHM (רהמ), and the letter *Y* (י) of ANY (אני).

נד. **ZYVY** (זיוי) is composed of the letter *Z* (ז) of YZZ (ייו), the letter *Y* (י) of YYZ (ייו), the letter *V* (ו) of YChV (יחו), and the letter *Y* (י) of YChV (יחו).

You should know that all these Names that were presented here as the explanations of the secrets of the

seventy two letters will help those who prophesy to attain the life of the World to Come, and thus, this book is called *Life of the Word to Come*.

We learned from the divine, prophetic, and religious *Kabbalah* that when the wise mystic performs the *Tzerufim*, *Ruach Ha Kodesh* rests upon him. And this is your sign, when you observe these holy letters faithfully and honestly while you do the *Tzerufim*: first letter with final letter, final letter with first letter, first letter with middle letter, middle letter with first letter, final letter with middle letter, and middle letter with final letter. Use this technique and permute the letters forward and backward using different tunes. You should start with ease and raise the pace, as you become familiar with the technique of the *Tzerufim*. One should also be well versed in the secrets and wisdom of the *Torah* in order to recognize the things he obtains from the *Galgilim* (גלגלים, wheels, circles) of the *Tzeruf*, and in order that his heart becomes stirred as he thinks about the mystic, divine, and prophetic image. At first, the things he obtains from the *Tzeruf* will fill him with fear and awe; his hair will stand on end, and his organs will tremble: then, if he is worthy, *Ruach Elohim* will rest upon him, "And the *Ruach* of *YHVH* shall rest upon him, the *Ruach* of wisdom and understanding, the *Ruach* of counsel and might, the *Ruach* of knowledge and fear of *YHVH*" (Isaiah 11:2) He will feel as if his entire body, from head to toes, were anointed with the anointing oil. He will become the anointed of *Ha-Shem* [Lord], and His emissary, he will be called the angel of *Elohim*, and his name will be the name of his Rav [Lord], which is *Shadda'y* (שד"י), which was called *Matatro'n* (מטטרו"ן) the Lord of the Presence (שר הפנים)

This system of this Ineffable Name and its letters is completed; it will be followed by another system.

This system revolves in a circle; the roots of the trees of the Garden of Eden and the Tree of Life are derived from its fruits. Therefore, you should know that I will present this structural system in a circle, according to ST"R (סתר) end (סוף), middle (תוך), and head (ראש). Moreover, this system of God will instruct you about the essence of the spiritual, intellectual, prophetic, and divine abundance that is bestowed upon us.

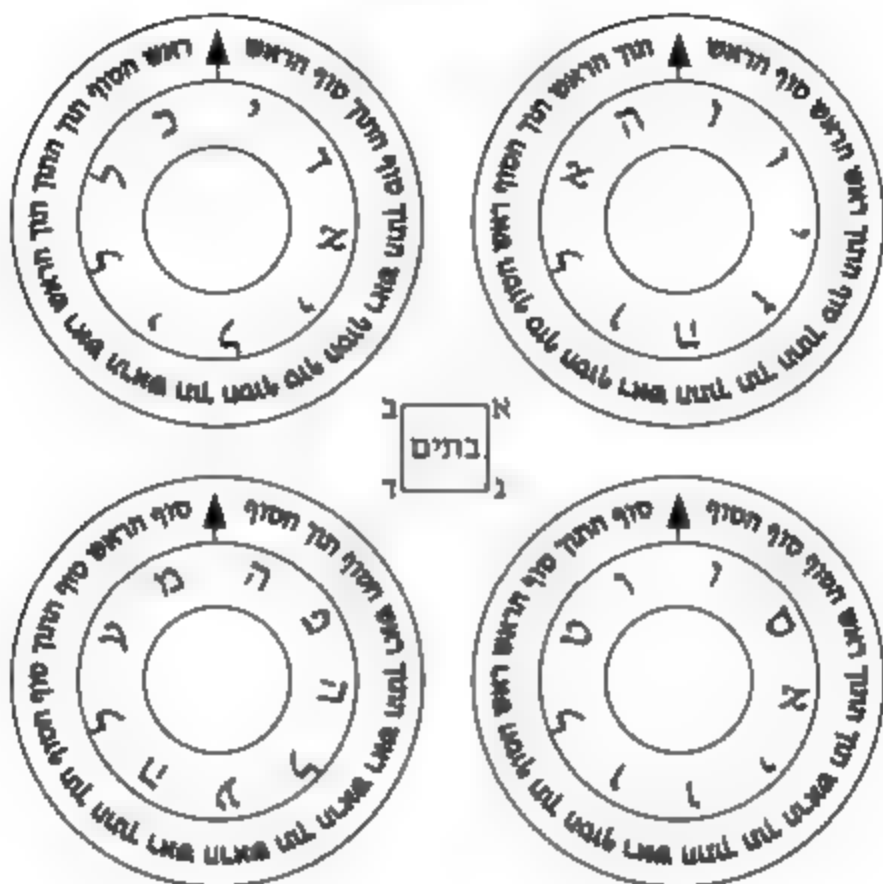
These are the systems of the Ineffable Name, its ways, and the ways of its letters according to the secrets of its *Tzerufim*, and according to the pronunciation of every letter in every one of the nine circles of letters. These are the ways in which one can comprehend the circles and the names that they contain – names that are derived from it [the Ineffable Name], that act by its virtue, and that change the nature of its creations according to its pronunciation, its *Nikud* [vowel points], and its vocalization, [if] performed perfectly.

You should know, my son, that every Son of Israel who fears the Name should pronounce it for His glory; and every man who knows this Ineffable Name, and keeps it holy and pure for the glory of God alone, blessed be He, is loved above and pleasant below; his learning shows itself in his practice, and he gains the two worlds: this world, and the world to come. Moreover, concerning him it is said, "And all peoples of the earth shall see that you are called by the name of YHVH, and they shall be afraid of you" (Deuteronomy 28:10). However, one must be very careful not to alter any letter or dot as he pronounces the Name, for a mistake will modify the place of the organ that is

created by the pronunciation of the letter, as you will learn soon.

You should know that there are three organs that are created by the three letters *AM"Sh* (אמ"ש) [the three Mother Letters], together with the name *YH"V* (יה"ו), and they are the angels of fire, wind, and water. The head is created from fire (אש) according to the three forms of fire, *IA"Q* (טא"ק) (טלה אריה קשת, Aries, Lion, Sagittarius) fire; the belly is created from water (מים) according to the three forms of water, *S"D* (סע"ד) (סרטן עקרב דגים, Cancer, Scorpion, Pisces) water, and the body is created from wind (רוח), *TM"D* (תמ"ד) (תאומים מאזנים דלי, Gemini, Libra, Aquarius) wind. Fire is the scale of demerit; water is the scale of merit, whereas wind decides between them. And the *Midda* of the Upper Worlds is severe, whereas the *Midda* of the Lower Worlds is mild as well as the opposite of the *Middot* according to *Kabbalah*, and [as well as] your knowledge of the permutation in the wisdom of the *Middot* of the Name.

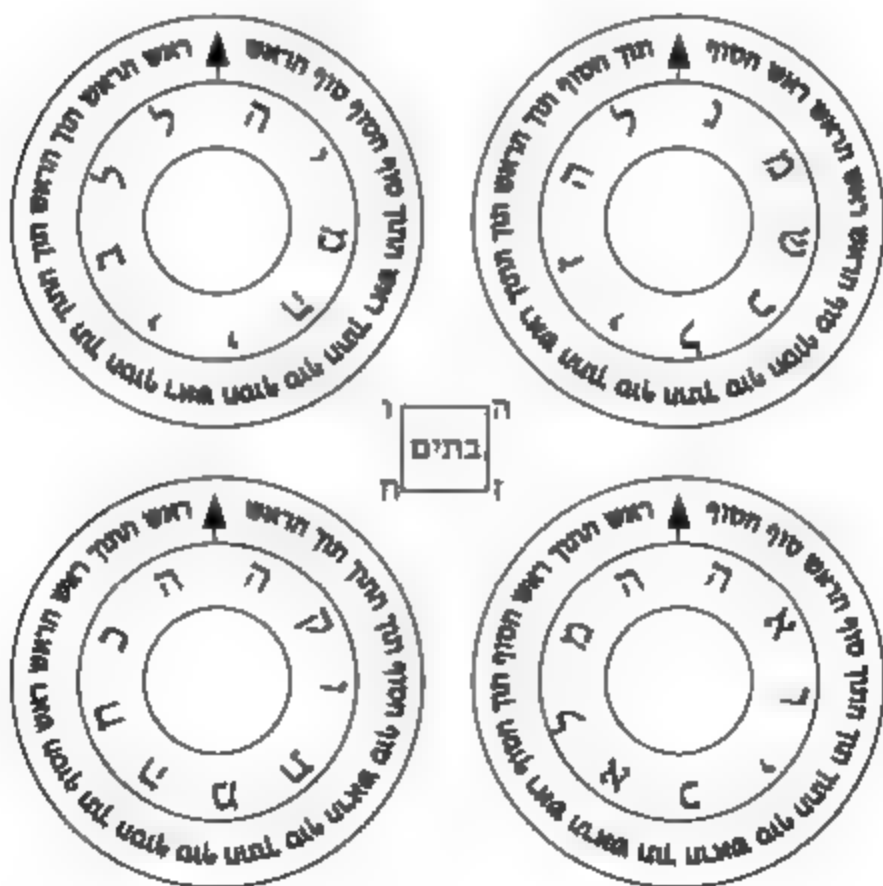
שם השני



Be very careful my son, as your forefathers warned you against the fire that might scorch you, the water in which you might drown, and the wind that might harm you. Do not make a worldly use of the crown, and remember that he who uses the Ineffable Name for his own benefit transgresses the *Mitzvah* of God. For it is appropriate to use the Name only for the glory of God, blessed be He, as it is said: "Even every one that is called by My Name: For I have created him for My glory; I have formed him; yea, I have made him" (Isaiah 43:7). This is the reason why Ha-

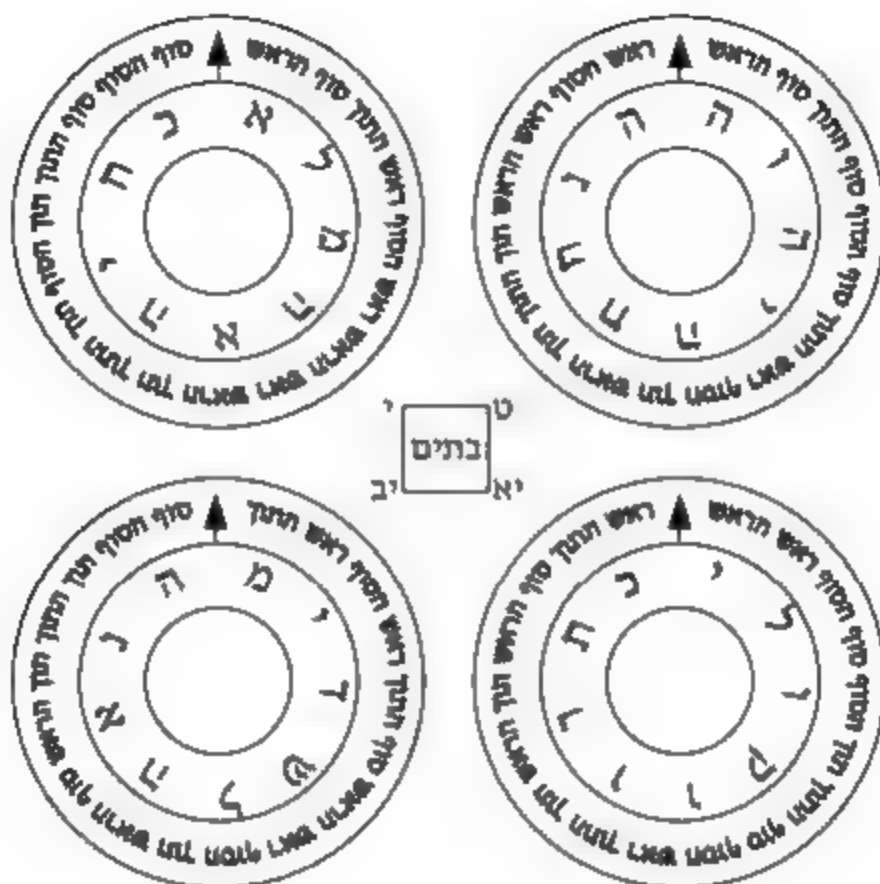
Shem, blessed be He, explained the issue of His name to His prophets by the three ways of creation: the creation of heavens, earth, and man. You should know that the Israeli man is the most distinguished among humankind, "For YHVH's portion is His people" (Deuteronomy 32:9), and that the most distinguished among the Sons of Israel is the Levi. The most distinguished among the Levi is the priest, and the most distinguished among the priests is the Messiah.

שם השני



The Messiah is the greatest priest; he is the one who knows the Name, and he is the one who blesses Israel by using the Ineffable Name, as it is written in the Temple, and as it is named in the country according to *Kabbalah* and the divine way in which it is written: ten *Tzerufim*, five and five, and each *Tzeruf* indicates the entire Ineffable Name. Indeed, five *Tzerufim* are derived from the other five, and five of them create meaningful words, but they are mentioned with an incomprehensible *Nikud*. And he who wishes to pronounce it should pay attention not to make a mistake in any of its letters, lest his mistake will expose him to danger, Heaven forefend, as I will explain when I present the circles.

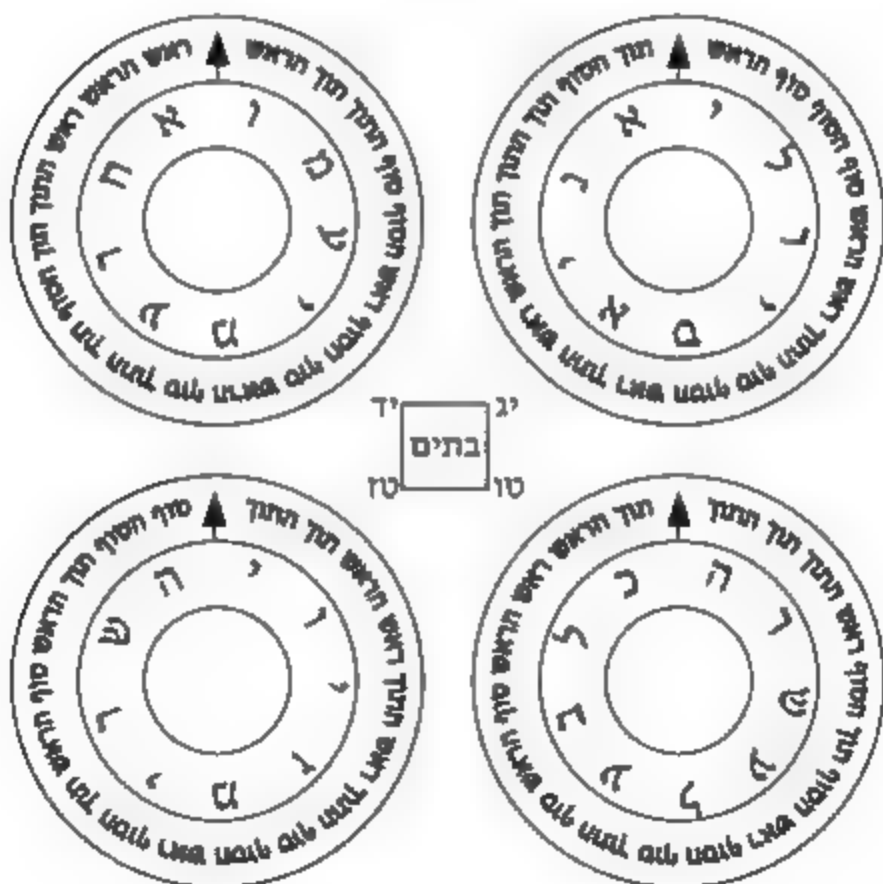
שם השני



You, my son, should know that this honorable and terrible Name is the Name of seventy two letters, meaning that each of the three verses is made of seventy two letters. Thus, they are made of 216 letters (כ"ו), and their secret is, "In the mount of YHVH it shall be seen" (Genesis 22 14) This is the explanation of this great secret: *HR YH VH* (הַר יְהוָה) five times the letter *R* [5x200= 1000], five times the letter *Y* [5x10= 50], and five time the letter *V* [5X6= 30], which make together the word *Elef Nokhy* (אֶלֶף נֹכַח) — *Anokhy* (אֲנֹכִי, I) [the word *Anokhy* with the *Alef*

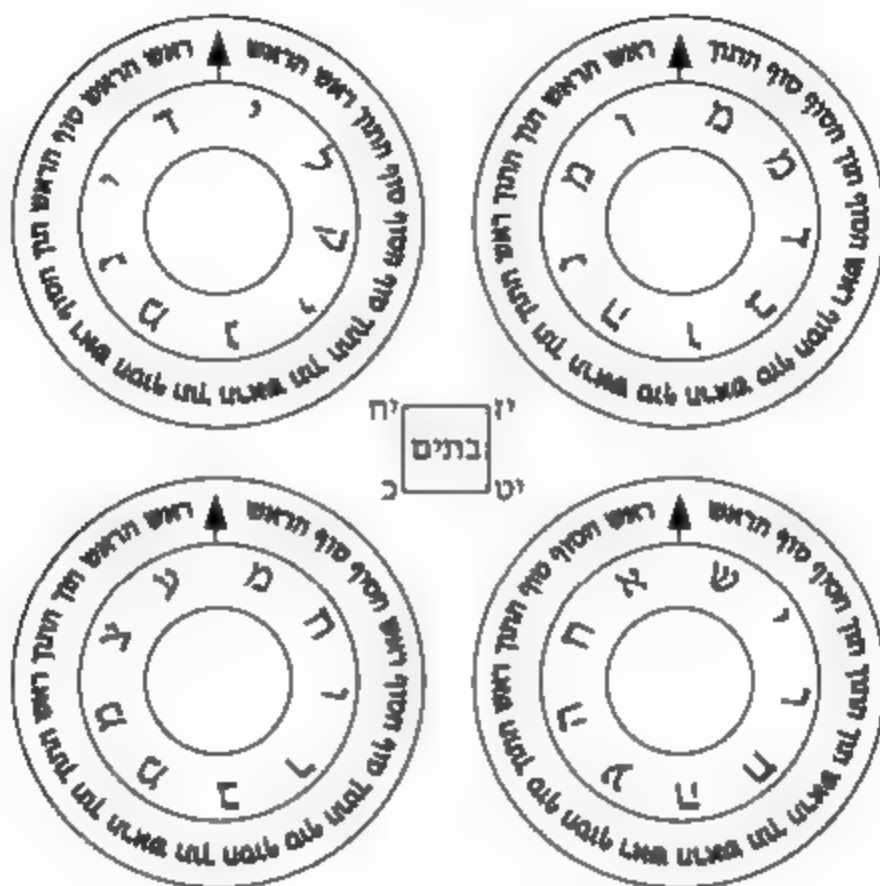
counting as 1000, and thus making 1080], as it is written on the tablet. And all together they make five times *Yru Shalem* (יְרוּ שָׁלֵם, complete *YRU*) [it stays for Yrushalem, Jerusalem without the י] These are the five meaningful *Tzerufim*, and the other five are the meaningless *Tzerufim*, for two times *Anokhy* [2160] are ten times the name *YRU* [216].

שם השני



Therefore, the Holy City is called *Yrushalem* [Jerusalem], and the letter *Yod* that is missing in the name *Yru Shalem* insinuates the ten systems that are permuted here. And the secret of ten times *RY"V* [ר"י] is *BTzL"m* (בצל"ם, in the image 2160). And the final letters of the words *ST"R* (סתר) *So"y* (סוף, end), *To"kh* (תוך, middle), and *Ro"sh* (ראש, head) produce the word *ShP"K* (שפך, to shed), as it is hinted in the *Torah*: "Whoever sheds the blood of man, by man shall his blood be shed, for in the image of God has God made man (הָאֱדָם, *HADM*)" (Genesis 9:6) – *M"HA"D* (מ"ה א"ד, what is worth). For it is known that if a man [Adam] pronounces the names of the letters that are carved on each of his organs in the body, the letter will reply.

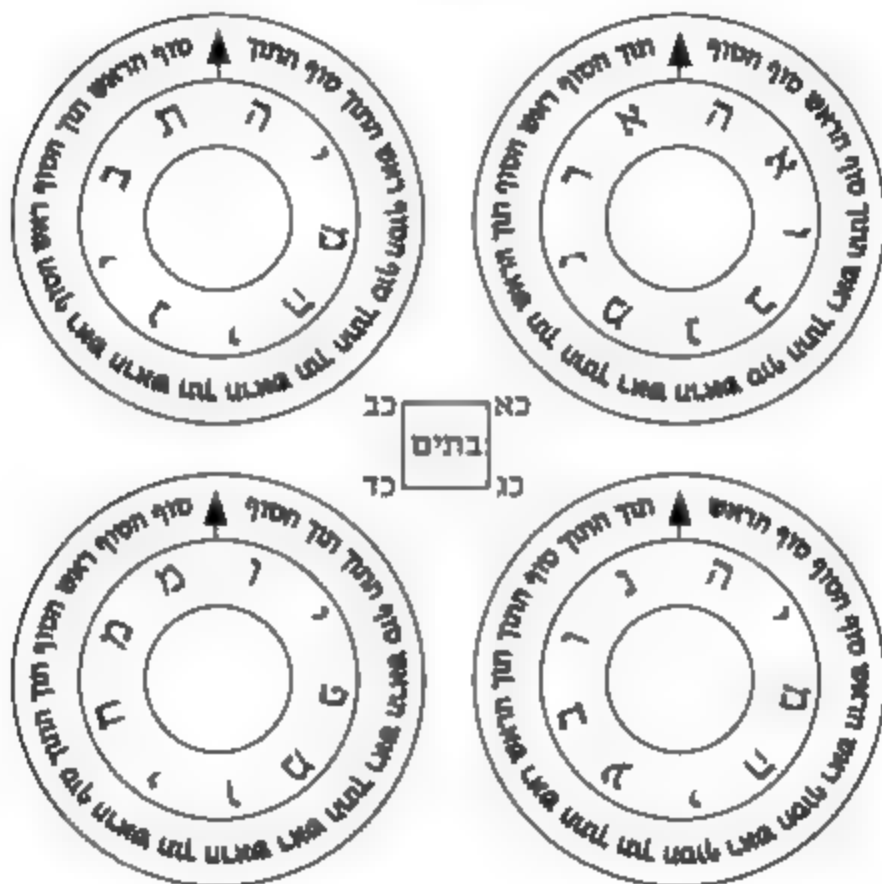
שם השני



But if he mispronounces a letter, God forefend, while mentioning in his head the letter that reigns over this organ, this organ would be immediately displaced, its nature would be changed, and as a consequence a break would occur; and the man who made the mistake would become a deformed person. Thus, in order to forewarn those who wish to pronounce the name *VH"V* (וה"ו), its last word is *MV"m* (מ"ם, deformity — 86). Moreover, its secret is *Elohi"m* (אלוהי"ם, God — 86). Who is the judge on the honorable and terrible divine issue. Therefore, the

mystic should be heedful of an error; he should not pronounce it before he is an expert of its *Tzerufim* and its divine ways.

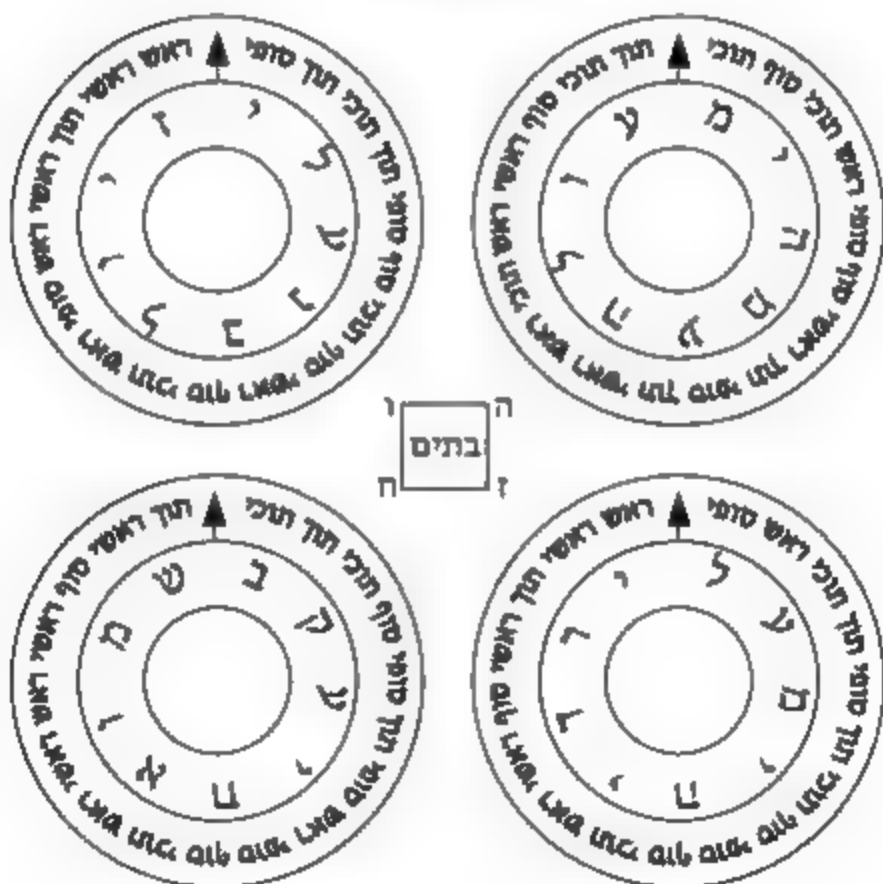
שם השני



This is the best way; at first the abundance is scarce but later it increases, rises, and bestows *Ruach Ha-Kodesh* upon the man. It bestows upon him a better abundance, and as it increases it bestows upon him the *Ruach* of Prophecy. And indeed, he whose *Neshamah* departs as he

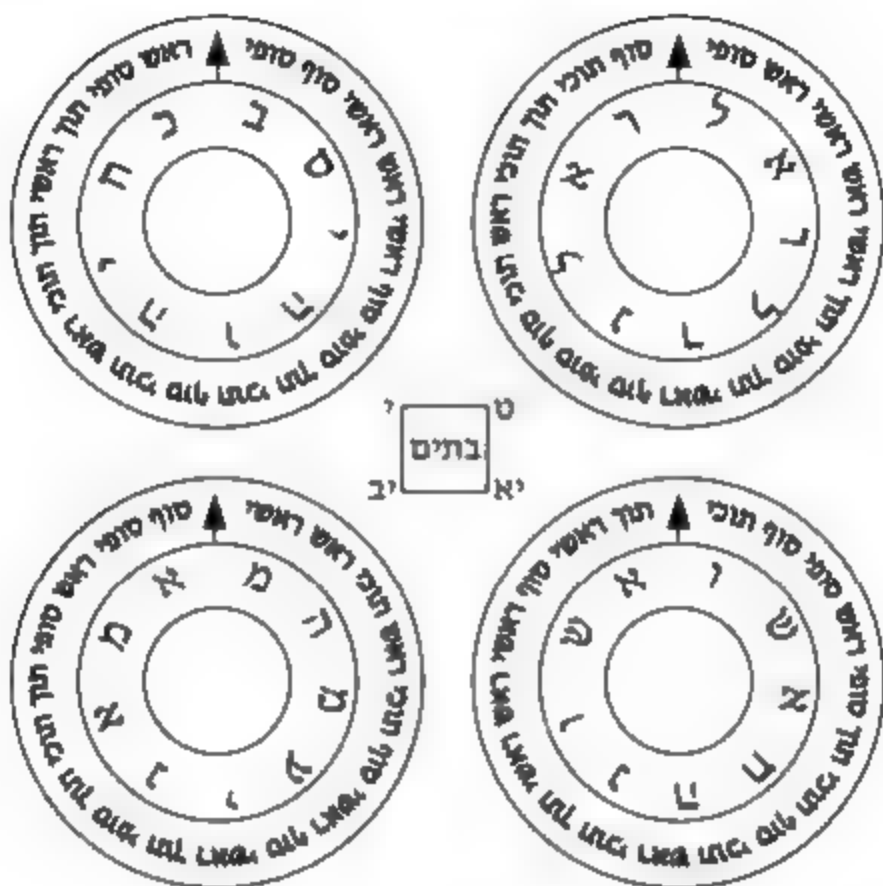
The second Name is the one we extracted from the second system, which is presented in the circles. We already extracted and combined the name *VH VYLY* (והו ילי 67) from the verses *Vays'*, *Vayavo*, and *Vayet*, and from the *Tzeruf* of *VHV YLY* the name *HALVH* (האלוה, the God) was extracted. From the name *HALVH*, the *Tzeruf* *HYVAVM* (היו אומ 67) was extracted.

שם הרביעי



From this one, another name was extracted, *HVD MHL LYV* (הוד מהל ליו), and from this one the name *HVL VYB* (הול ויב) was extracted. This name is the source of the name *SLH"V VZKH"V* (סלה"ו וזכה"ו) from which the name *SM"A L'"P* (סמ"א לע"פ) was extracted. From this one, the name *SM"R A"L YHV"H* (סמ"ר א"ל יהו"ה) was extracted, and its secret meaning is *AMS"R LYHV"H* (אמס"ר ליהו"ה, I will be given to *YHVH* = 357). Every kabbalist who receives from the power of abundance knows that this *Kabbalah* was given to us by Eliahu (אליה"ו מסר"ה, *ALYH"V MSR"H* = 357).

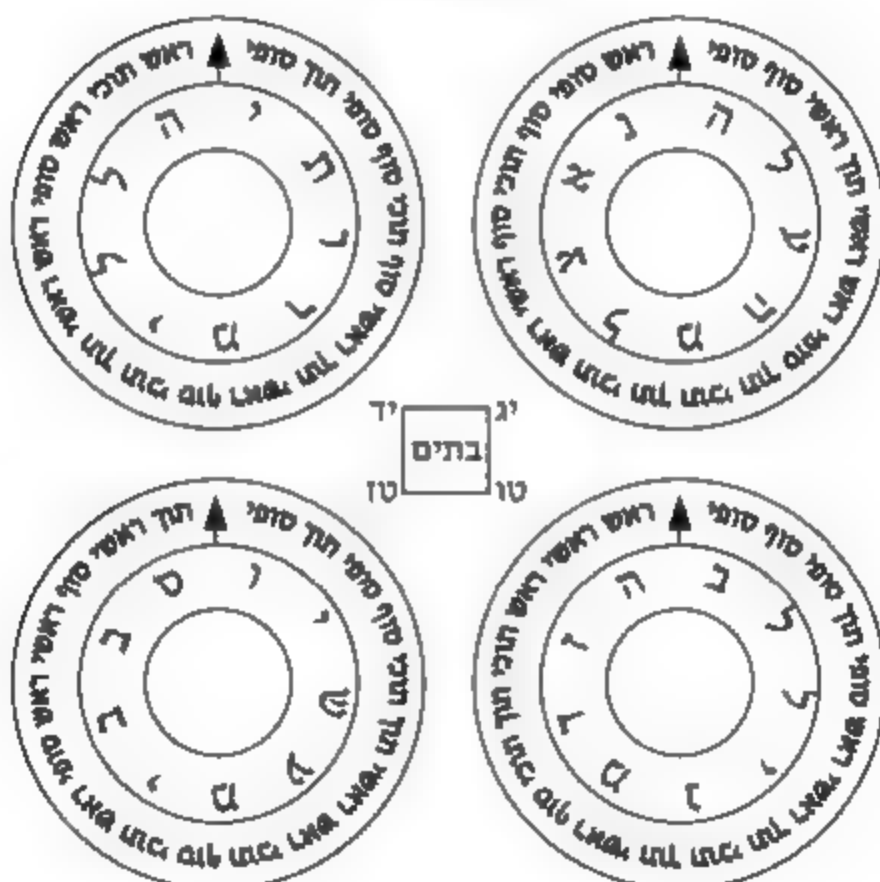
שם הרביעי



You should know that we call the extraction of these *Tzerufim* from the honorable and terrible Name 'Prophetic Kabbalah'. This *Kabbalah* connects the *Nefesh* with *Ha-Shem*, and the thing that flows from it is called *Ruach Ha-Kodesh*, and when the influx grows stronger and ascends, it arrives at the level of Prophecy. And the *Tzeruf* that is derived from the word *Vays* is *VH"V* (וה"ו), from *VHV* the name *HA"L* (הא"ל) is extracted, and from the word *HAL* the word *HY"V* (הי"ו) is extracted. The word *HV"D* (הו"ד) is extracted from the word *HYV*, and from the word *HVD*

the word *HV"l* (הו"ל) is extracted. *SL"H* (סל"ה) is extracted from the word *HVL*. The word *SM"A* (סמ"א) is extracted from the word *SLH*, and from the word *SMA* the word *SM"R* (סמ"ר) is extracted. And if you memorize all these names, it will be easier for you to learn the entire *Kabbalah*.

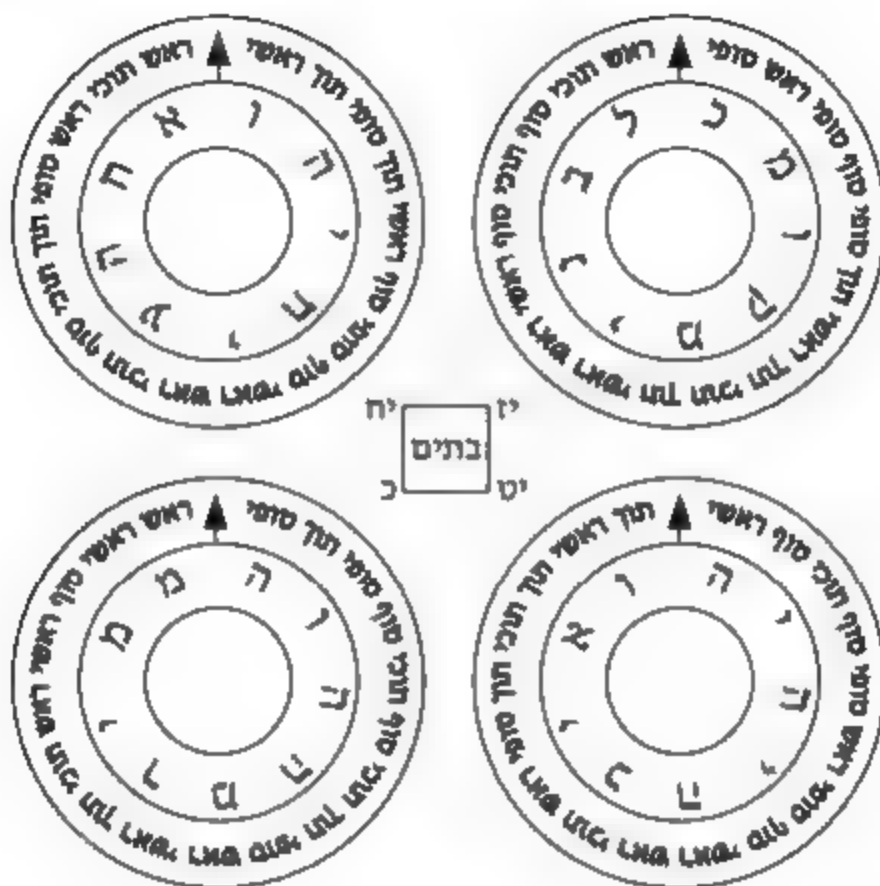
שם הרביעי



In order to extract these *Tzerufim*, you should use the three verses, the middle one reversed and the other two

straight. Take the *V* (ו) of *Vays'*, the *H* (ה) of *Halayla* (הלילה), which is the final word of the verse *Vayava*, and the *V* (ו) of *Vayet*, and together compose the name *VH"V* (וה"ו). Continue in this manner until you reach the final name *MV"M* (מו"ם). You should know that the second name is derived from three *Tzerufim*: from the first *VH"V* (וה"ו), the ninth *HZ"Y* (הז"י), and the seventeenth *LA"V* (לא"ו), which combine together the *Tzeruf HALV"H ZYV"V* (האלו"ה זי"ו). It is well known that he who wishes to extract these names should write the first name that is combined of eight names: *VH"V* (וה"ו) *YL"Y* (יל"י) *SY"Ṭ* (סי"ט) *'L"M* (על"מ) *MH"Sh* (מה"ש) *LL"H* (לל"ה) *AK"A* (אכ"א) *KH"T* (כה"ת) is one line and in square characters. A space of two or one name should be kept between the names, and the same method should be applied in the second and third line. A space of one line or more should separate the first group of three lines from the second group of three lines, and the same space should separate the second group from the third. One should continue until every line is composed of eight names.

שם הרביעי

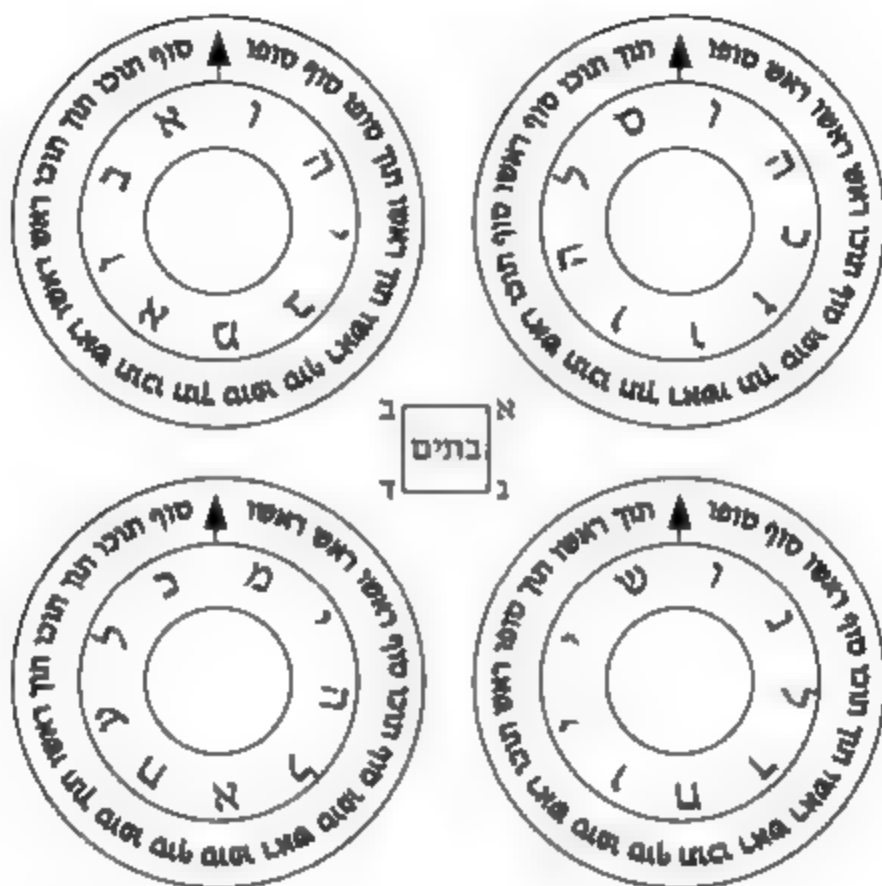


In the second technique of extraction, you should take the second name that was derived from the *Tzeruf* of *VH"V* (וה"ו) *HZ"Y* (הז"י) *LA"V* (לא"ו), which is a well known *Tzeruf* of *HALV"HZV"V* (האלר"ה זי"ו), as it is written in the circle. And divide it again into three parts; and in the first line, at its beginning, write *HA"L* (הא"ל), and in the second, also at its beginning, start from *VH"Z* (וה"ז), and in the third, start from *YV"V* (יו"ו). And then proceed to the second name after the name *HA"L* (הא"ל), which you will write horizontally; it is the name *KL"Z* (כל"ל), and after

the principles of the *Tzeruf*. If you understand of your own accord, and you have *Kabbalah* of this path and similar ones, you will immediately understand all the paths of *Kabbalah*, and I need to give no further comment except the one written in this interpretation, from which you will understand the secret of the thing and its depth, as you strive to conceive *Ha-Shem*.

This path is understood in the revolution of its triple *Tzerufim*, and that is the chosen path informing concerning the secret of the world, of Man, and the secret of the radiance (אור, *Ziv*) that is influenced from the superior divine intellect upon us, by which we acquire the intellect that is active within us called the "radiance of the *Shechina*".

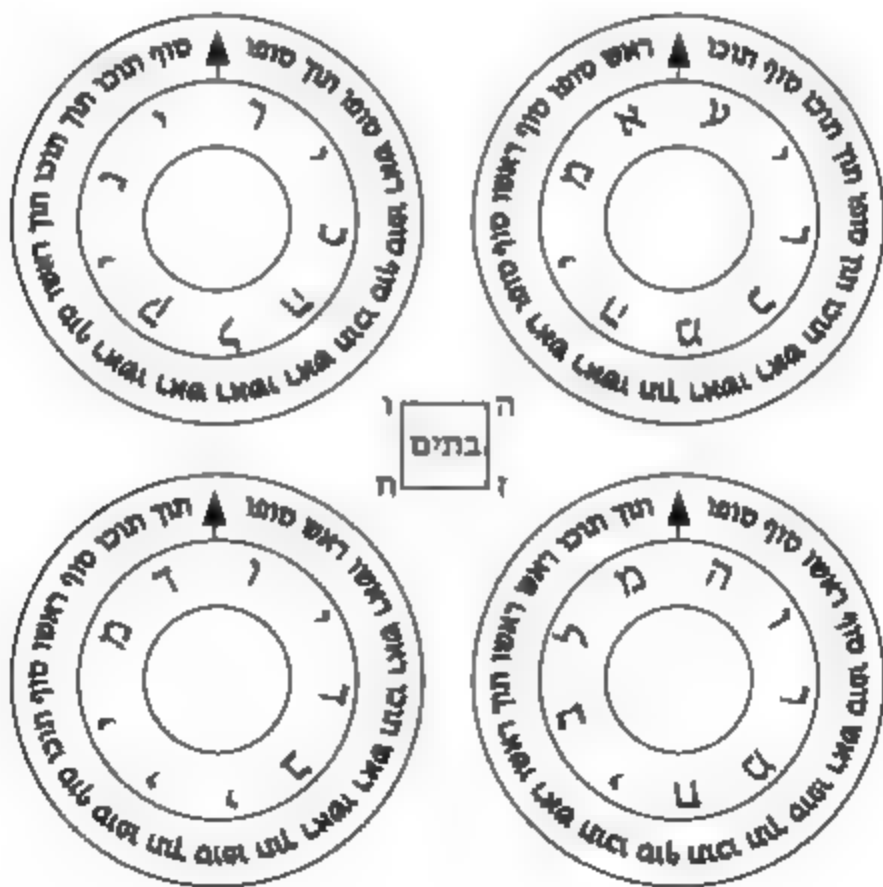
שם הששי



And know that this path itself is the one that I will write in circles, and from it you will understand its entire revolution according to the intention of this interpretation. Thus, you need to pay attention to these *Tzerufim*, by which you will understand the secrets of all the names. Know that no prophet can prophesize without intellectual thought, and the path of prophecy is the most excellent of all paths of human excellence. **And from this book you will get all the paths of prophecy, their qualities and essence and the truth of their existence.** And for that purpose, I need to bring

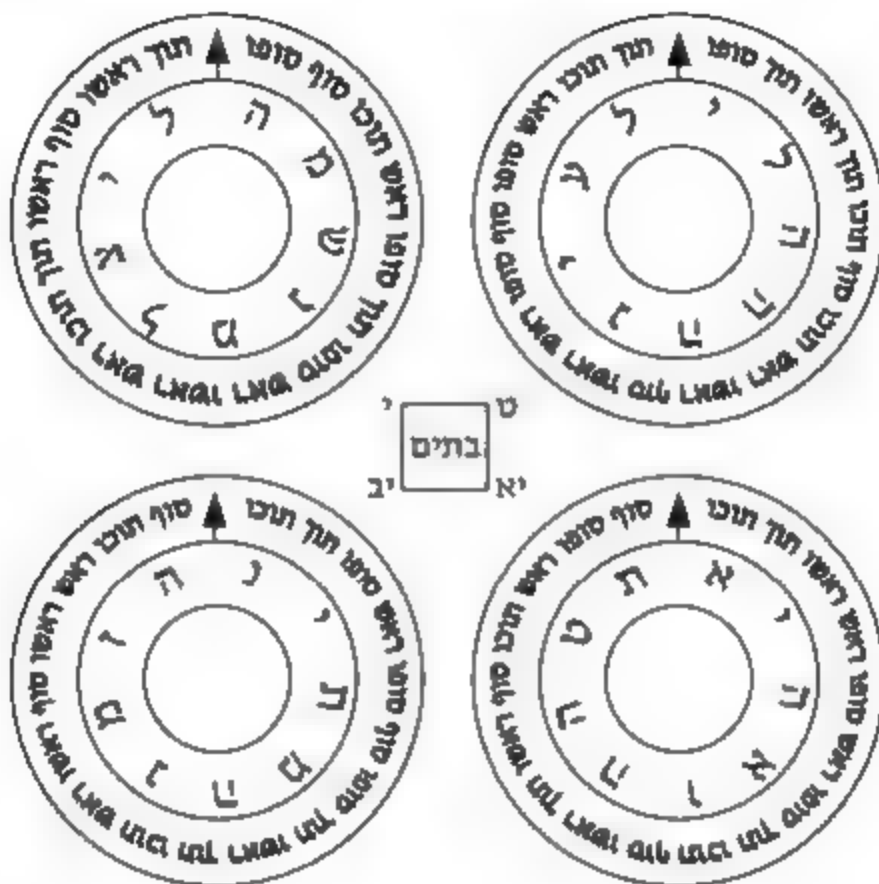
before you this distinguished interpretation of the *Shem Ha-Meforash*, as it is unified, clarified, and *Meforash* (literal, explicit), until you are left with no question about any aspect of its truth. And I also need to interpret for you what is born out of the knowledge of its qualities, which is the knowledge of the name, everything that we can know and put in writing, and His *Hashgacha* (השגחה, providence) over human beings, how it is in this world, and what it is in the world to come.

שם הששי



And I need to inform you also how to find the truth of the whole matter as it is, and with it you will recognize the final purpose for which you were created. And the most supreme of all paths is the path of the *Tzeruf*, in order to reach the level of the prophets; and if you are really among the lovers of *Toraic* wisdom, you need to strive until you recognize by it the truth of the existence of Man and his essence out of the books of natural wisdom such as *Sefer Yetzira* and *Sefer Ha-Tmuna*, or the books of the true philosophers, who are of Israel and are receivers (lit. kabbalists) of truth, i.e. the words of *Chazal* (our sages of blessed memory), and then, you need to contemplate the secrets of the *Merkava* (מרכבה, chariot, composition) and the mysteries of *Torah*.

שם הששי

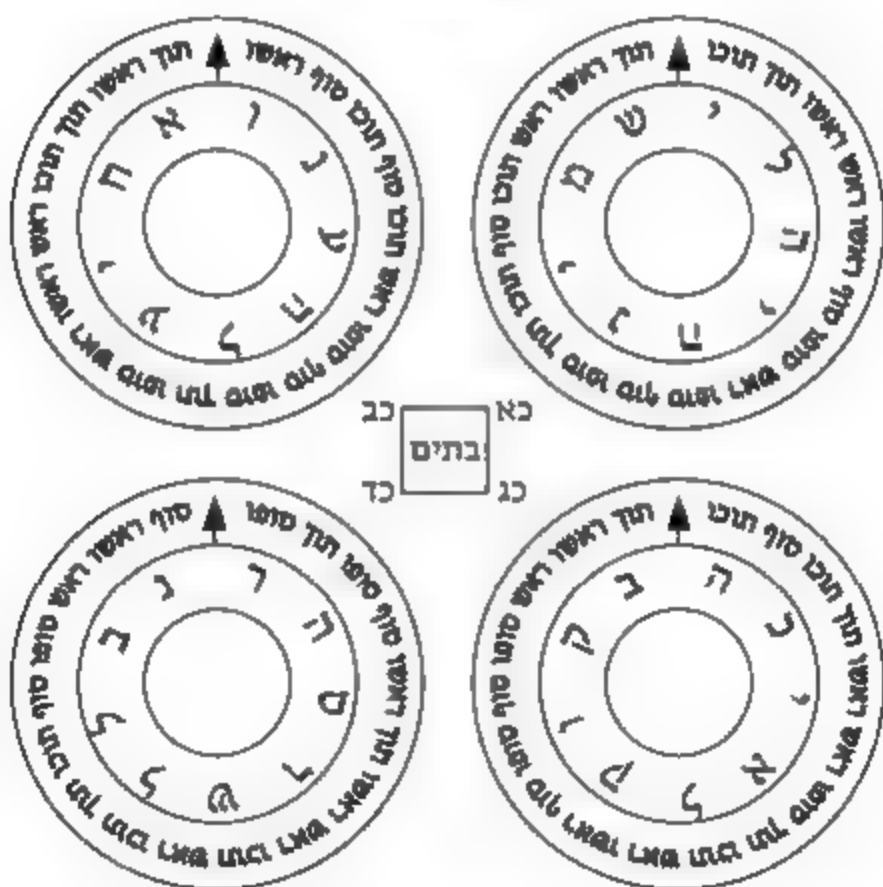


There is no doubt that divine wisdom decreed the necessity of the truth of the existence of Man. For all existence is imprinted upon him, as three forms exist in him, distinct in the truth of their existence, as the whole of reality is divided into three kinds of existents called "three worlds" And these are the inferior world of Man, created from the inferior matter; and he comes from its finest part, the drop of semen, composed of four elements as one, and he is formless matter (גולם, *Golem*) devoid of any living form, and he must be given a form of *Nefesh* (נפש, living

bring it to understand what it is capable of understanding by nature after it willingly strives for comprehension [2] [and in order to] reward it with a superior divine reward and in the opposite case [to punish it with] the opposite intention. And the body is the servant of the superior *Neshama* (נשמה, upper soul), and the *Neshama* was created in order to worship its Lord and to comprehend Him; and if *Ha-Shem* had not provided it with choice and the knowledge of *Torah*, it would not have been worthy of punishment and reward. Therefore, *Ha-Shem*, in His mercies, gave us *Torah* and *Mitzvot* (מצוות, precepts), laws and correct judgments, in order to instruct us on the purpose of humanity in general and in particular, and inform us of the path that we shall follow for our own benefit throughout the days, to resurrect us as we are today.

instances of knowledge). And that is the secret of *Gan Eden* (גן עדן, the Garden of Eden) as an acronym according to our *Kabbalah*. *Gimel* (ג') is the body (גוף, *Guf*), *Nun* (נ') is the *Nefesh*, *Ayin* (ע') is substance (עצם, *Etzem*), *Dalet* (ד') is the knowledge (דעת, *Da'at*), and *Nun* (נ') is eternity (נצחי, *Nitzchi*).

שם הששי

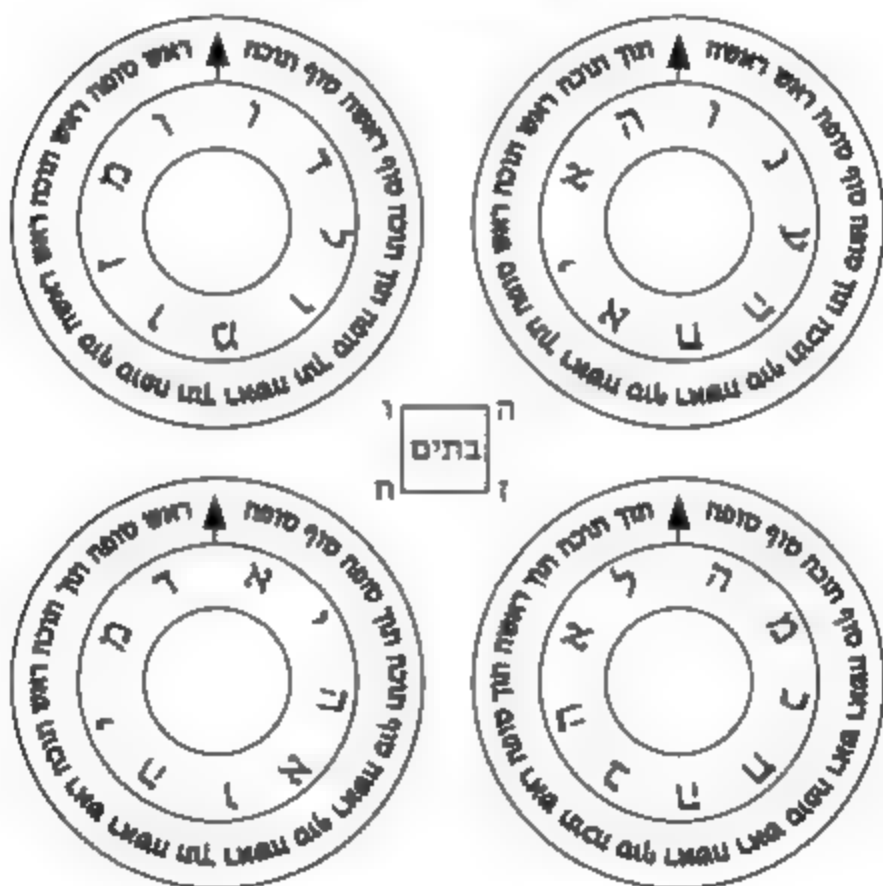


Therefore, they are three body first, *Nefesh* second, and the substance of eternal knowledge, which is one and

unified, which is third. However, 'substance' is in *Gematria* [=] 'primordial' (קדמון, *Kadmon*); thus, you get eternal primordial knowledge, hence, it is said there [i.e. in relation to the Garden of Eden] (Genesis 2:24), 'Mi-Kedem' (קדמ, in front [or to the east] of); and the secret of 'Kedem' is [=] 2 times 72, as in "Before [*Kedem*] his deeds of old" (Proverbs 8:22). And that is because the name is primordial and eternal, and it is knowledge and nothing else, for He is the knowledge, the knower and the known – an intellect, a conceiver, and a conceived. And as the name unfolds, you will know all that I have mentioned to you; and with the knowledge of the name you will know everything. However, you need to know what I will tell you in these wisdoms concerning the knowledge of the honorable and terrible name, in order to worship Him truly and completely.

together is the same as the number of letters [in the names] of the three Patriarchs, which are 13 letters corresponding to the 13 *Midot* (מידות, emotive attributes, measures). The first name is Abraham (אברהם), the second name is Isaac (יעקב), and the third is Jacob (ישראל).

שם השמיני

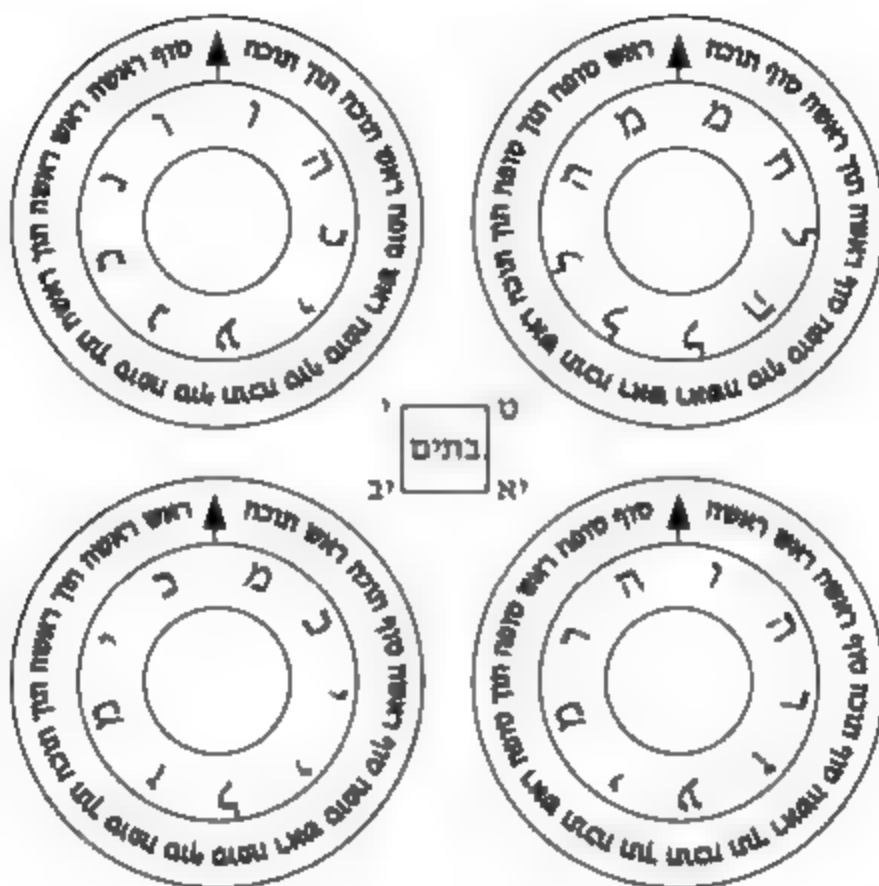


And indeed, the name Abraham is in the form of *Elohim* (אלהים); in the head and end they are equal, and the secret of their midst is *BR"H* (בר"ה) *LH"Y* (לה"י). And

indeed, the name Isaac is in the form of the name *YHVH* (יהוה), which does not change and stands for recollection

That is My name and that is My recollection (see Exodus 3:15) in which is the secret of all the recollections in the form of *HVY"H* (הוי"ה) ten known recollections. And the first [letters] of both are the same, and what remains is *TzCh"K* (צח"ק) *HV"H* (הו"ה) And the name Jacob is in the form of *Adonai* (אדנ"י); the head of the former is the end of the latter, and what remains is *AK"V* (עק"ב) *AD"N* (אד"נ) And when you combine the remainders and perform a *Tzeruf* on them, you will grasp their secret, meaning *BR"H* (בר"ה) *TzCh"K* (צח"ק) *AK"V* (עק"ב) *LH"I* (לה"י) *HVH* (הו"ה) *AD"N* (אד"נ); and in the *Tzeruf* of each one on its own, you will also find the wonders of *Ha-Shem*.

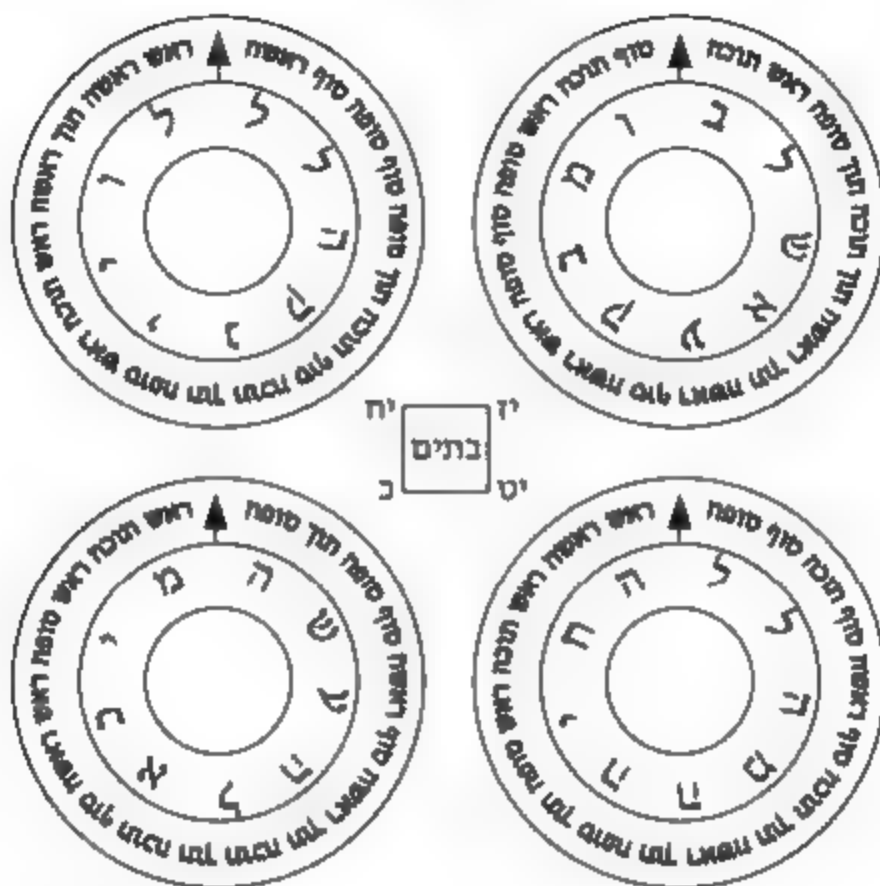
שם השמיני



And you must first combine each three together, begin first with the three spiritual divine names, and then the three physical names of the Patriarchs. And know that the Patriarchs unified the name in truth, and *Ha Shem* blessed be He unified His name over as well, as it is said, "The God of Abraham, the God of Isaac, and the God of Jacob" (Exodus 3:6). "That is My name forever, My recollection for every generation" (Exodus 3:15), and the sum of the three names of *Ha Shem* is 177, and their secret is [] 'The Garden of Eden', which is mentioned

And the secret of the two names [*Adonai* and *Elohim*] on their own is [=] 'the world' (העול"ם), and the secret of 'the world' (העול"ם) is [=] *KN"A* (קנ"א, jealous = 151), and also [=] 'stature' (קומה, *Koma*), and they are composed of sets of ten, as the *Cheshbon* (חשבון, calculation, numerical value) of a thousand (אלף, *Elef*) returns to the *Cheshbon* of one, which is called *Alef* (אֶלֶף); as they say, *Alef* (א) is one, *Bet* (ב) is two, *Gimel* (ג) is three, *Dalet* (ד) is four, etc., up to *Yu"d* (י"ד), which is ten. And by this way of the numbers you will find wonderful secrets. However, the secret of the two names, 26 [i.e. *YHVH*] [+] 65 [i.e. *Adonai*] is [=] 'Malach Ha-Elohim' (מלאך האלהים, the angel of God); his name is *EL KN"A* (אֵל קנ"א, a jealous God). Its secret is [=] 'Jacob', and its mystery is [=] 'He has concealed' (כסה"ו), or perhaps 'His throne'. And know that by these [names] you will recognize the five *Malachim* (מלאכים), for the *Malachei Ha-Elohim* (מלאכי האלהים, angels of God) are also five *Malachim* to the *Nefesh* and five *Malachim* to God [or to the *Heh* (ה)] [i.e. 5 x *Elohim* (אלהים = 86) = *Nefesh* (נפש = 430)], and each name of *Elohim* is surrounded by a *Malach Ha-Elohim* (= *YHVH* + *Adonai*). And they are ten, five internal corresponding to the five senses, and five external corresponding to the five powers of imagination; and therefore, there are ten *Sefirot* in every human being.

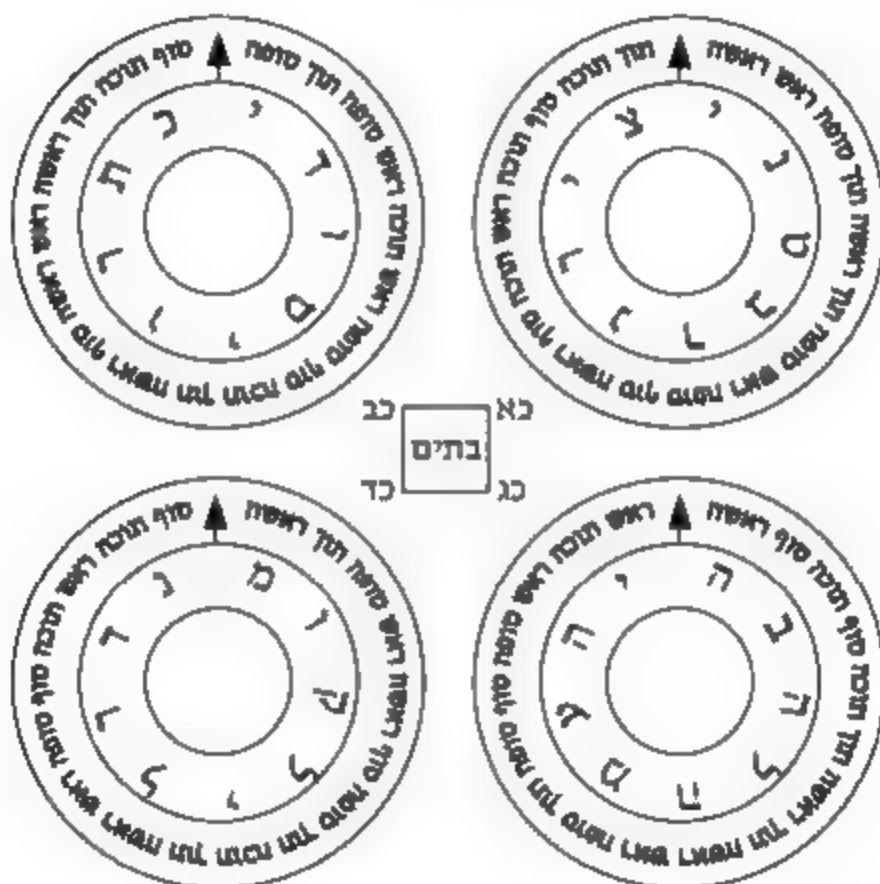
שם השמיני



And know in truth that the last letters of the names of the Patriarchs, when read backwards, are *BK"m* (בִּק"ם), and they are *Shadai* (שַׁדַּי) in *ATBaSh* (אֵת בִּ"שׁ), a kabbalistic transformation where every *Aleph* is exchanged with a *Tav*, every *Bet* with a *Shin*, and so on); and that is what God said: "And I was revealed to Abraham, to Isaac, and to Jacob in *El Shadai* (אֱלֹהֵי שַׁדַּי), and by my name *YHVH* I was not known to them" (Exodus 6:3). And that is also a secret 'in *El Shadai* (אֱלֹהֵי שַׁדַּי) [in *Tzeruf*] 'in the hand he has requested' (בְּיַד שֶׁאֵל), or perhaps, in the

hand of the underworld [*She'ol*], [= in *Tzeruf*] 'a request is enough' (ד"י בשא"ל) And why was He not revealed to the Patriarchs with this holy and pure name?

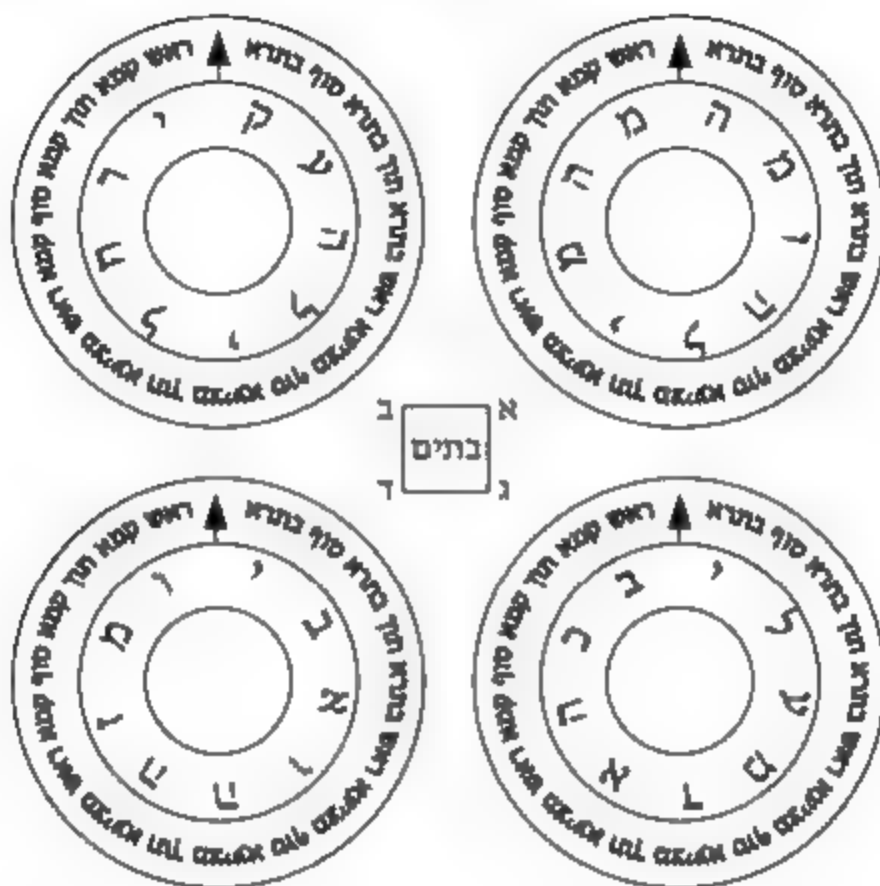
שם השמיני



The reason is that the Patriarchs were only three persons, and correspondingly He was revealed to Abraham with a *Shin* ('ש'), which has a triple form in the secret of "And there were three people" (Genesis 18:2) [And He was revealed] to Isaac in four the secret of the knife, the fire,

the wood, and the lamb. And to Jacob [He was revealed] in ten, in the secret of "I will give to you ten times over" (Genesis 28.22). And the secret is, 'to me and to you' (ל"י לך), which is that thing called [] 'general' (כלל"י), which is [] three times 'Lamed Lamed Lamed' (ללל"ל) [each of] which is three times Yud Yud Yud (י"י"י), and they correspond to the Shin (ש) of Abraham. And thus, you have Shadai (שד"י) three times. And also, if you combine BK"m (בק"ם) with Shadai, you will know that their secret is [= in Tzeruf] 'the name's adherents' (דבק"י ש"ם), as the Patriarchs were the adherents of the name; and so it is in Gematria, [=] 'adheres to Him by the name' (דב"ק ב"ו) (בש"ם).

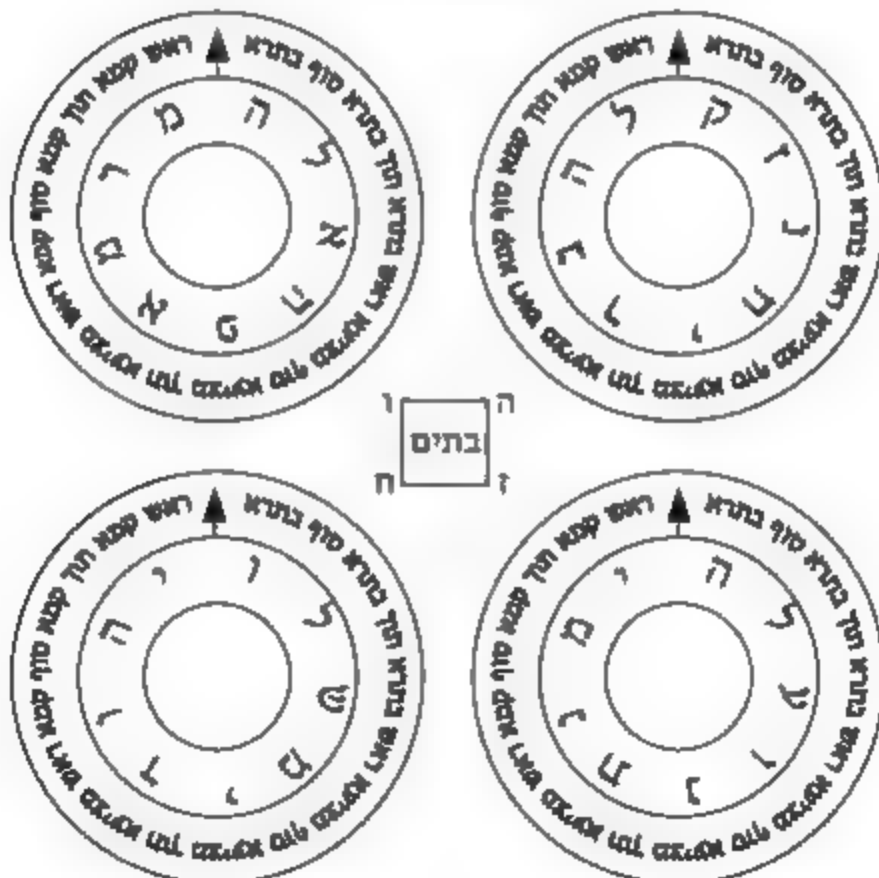
שם העשירי



And the secret is that they adhered to God, and understand that very carefully, for anyone who adheres to the name adheres to God! And that is why it said, 'in God' (בא"ל), which is the outline of the sight of prophecy; and its secret is *Shadai*. However, the secret of *El Shadai* (א"ל) spelled out like this, *Alep"h Lamé"d Shi"n Yu"d Dale"t* (אל"ף למ"ד ש"ן יו"ד דל"ת) is in *Gematria* "*Metatron Sar Ha-Pnim*" (מטטרון ש"ר הפני"ם), *Metatron*, master of the interior), and he is [=] "*Yefeifeh Sar Ha-Torah*" (יפיפ"ה ש"ר התור"ה), The Beautiful, master of the

Torah), who is the master of the world; and he is "*Galitzur*, Revealer of Secrets" (גליצור גלי"א רזי"א), and he is undoubtedly *Razie* ו' (רזיא"ל, Secrets of God), and his name is *Anoch* י' (אנכ"י, I am), and understand it! Indeed, he is the one called "*Shada*"י", as his master is called "*Shada*"ר, and the secret of the *Shin* (ש) is in *Gematna MaTzPa*"Tz (מצפ"ץ, YHVH in ATBaSh), who is [] 'Ruach Elohini' (רו"ח אלהי"ם, the spirit of God) in truth.

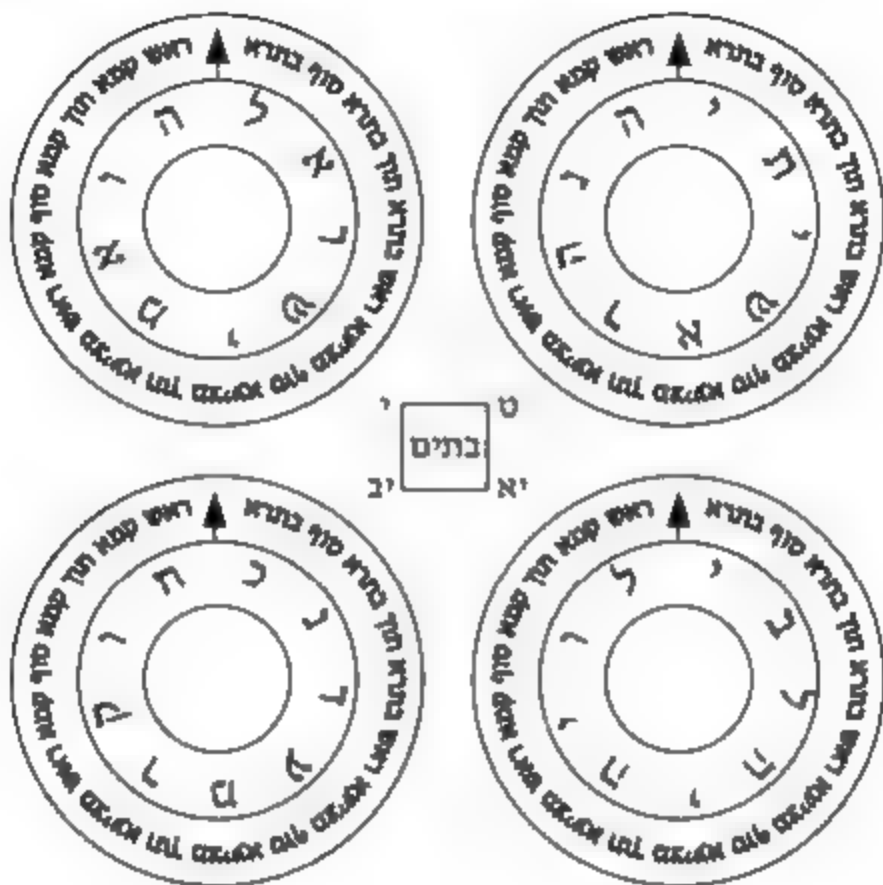
שם העשירי



And know in truth that the emergence of these *Tzerufim* from the honorable name is a prophetic *Kabbalah* among us by which you will adhere [to God]. And when you combine *Ma"TZ* (מ"צ) with *V"H*, which is the latter half of the name, you will find *Mitzvah* (מצוה, precept), and do the same with *Pa"TZ* (פ"צ) and *YaH* (יה), which is the first half of the name, and then it is *Tzfi"a* (צפי"ה, watching). And the one with the other [i.e. *Mitzvah* + *Tzfi'a*, which is also *YHVH* + *MaTZPaTZ* (מצפ"ץ)] is [=] 'the power of compassion' (כח רחמים), and its secret is [=] '[he] is *Shadai*' (הוא שד"י). Now, *MaTZPaTZ* (מצפ"ץ) emerges from *YHVH* by the transmutation of *ATBaSh*.

For the secret of "In the beginning God Created" (בראשית ברא אלהים) (Genesis 1:1) is [=] 'in *ATBaSh* God will curse' (בא"ת ב"ש יאר"ר אלהים) "the heaven and the earth" (ibid.). And the secret of 'curse' (איר"ר) is [=] 'something out of nothing' (י"ש מא"ן); and the secret is, "I am *YHVH*, that is My name" (Isaiah 48:8), i.e. [= in *Tzeruf*] 'YHVH is something out of nothing' (יהו"ה הוא יש (מאין)). How so? *YHVH* indicated Being (הויה, *Havaya*), and every fulfilled Being is 'existence' (מציא"ה); and every [=] 'existent' (מצו"י) is [=] 'a world' (עול"ם), and every [=] 'world' [=] 'exists' (מצו"י), and 'exists' is nothing but [=] '*Chochma* and *Bina*' (חכמ"ה ובינ"ה), as the [=] 'sun and the moon' (חמ"ה ולבנ"ה).

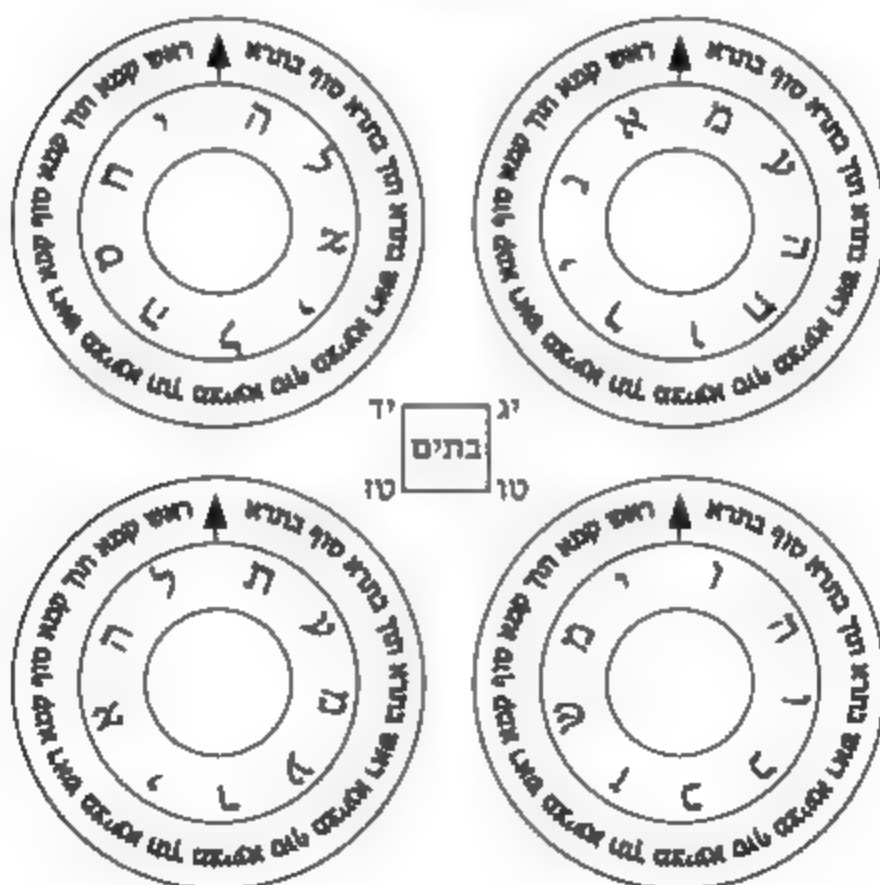
שם העשירי



Therefore, it is written, "And wherefrom (מאין, or from nothing) shall you find *Chochma*, and where is (אי זה) the place of *Bina*" (Job 28:12). And the secret of *Me AY"N* (מאי"ן) is [] in *Tzeruf* 'from A"Y (י"א)', from *Aleph* to *Yud*, and A"Y testifies, such that "and A"Y is the place of *Bina*" (וא"י זה מקור"ם בינ"ה) [means that] the secret of '*Bina*' (בינ"ה) is 'place' (מקור"ם), which in *Tzeruf* makes 'understanding the stature' (מבין קומ"ה) meaning [] 'understanding the world' (מבין העול"ם), [] 'understand the place' (בין המקור"ם). And in *Gematria*

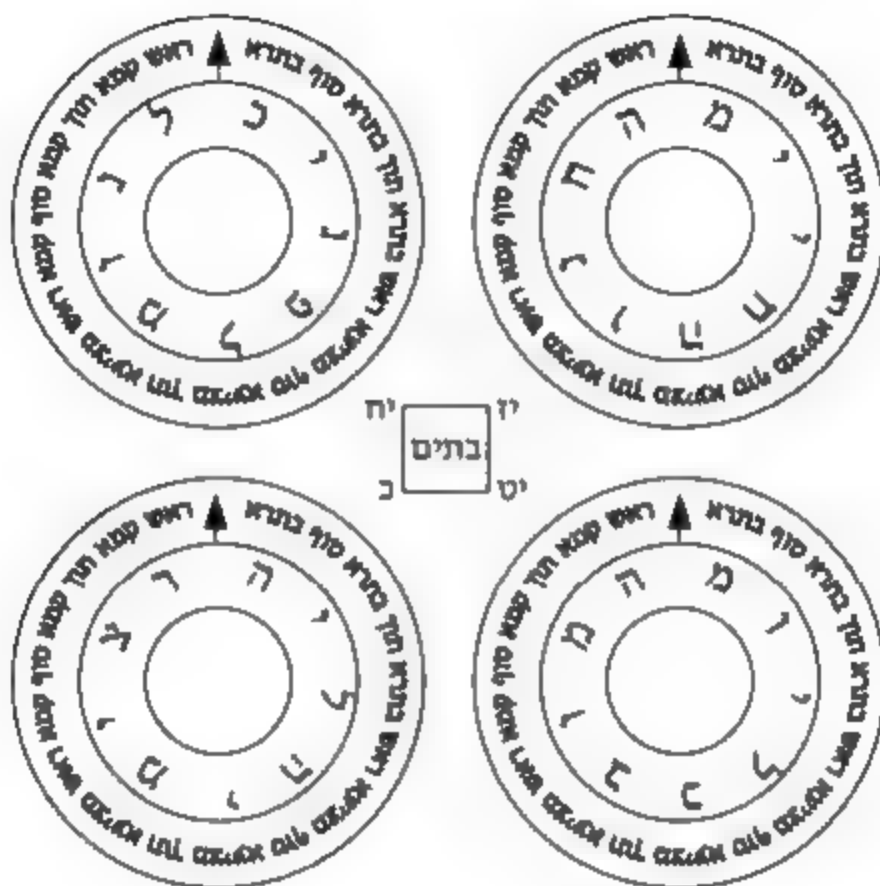
these are *Zayi"n Me"m Nu"n* (זי"ן מ"ם נו"ן), which point to created time (זמן, *Zman*) which is the matter of every created being; and this matter is called "something out of nothing". And when you comprehend these two things, which are 'time' and 'place', you will truly comprehend the essence of matter [different version you will comprehend the essence of the lowly First Matter]

שם העשירי



And know that the true *Chochma* was handed down from *Ha Shem* — blessed be He and His name — to the hands of *Yefeifeh Sar Ha Torah* (יפיפה שר התורה, The Beautiful, master of the *Torah*), and he taught the entire *Torah* to Moses our master — peace be upon him — in 40 days and 40 nights, corresponding to [the time of] the formation of the fetus in the bowels of its mother, to distinguish male from female. Therefore, [it hints that] a person who enjoys the radiance of the *Shechina* in this world without food for 40 days is like Moses and Elijah. And we know the secret of the names of both, and it is a *Tzeruf* of the one with the other. First, Moshe (מש"ה) and Eliyahu (אליה"ו) in *Tzeruf* become 'the divine name' (ש"ם) (האלוה"י), whose secret is [=] 'the name of the son' (ש"ם) (הב"ן), who is [=] 'the son of *Ha-Shem*' (ש"ם) (ב"ן הש"ם); and its mystery lies [=] 'in the *Neshama*' (בנשמת"ה).

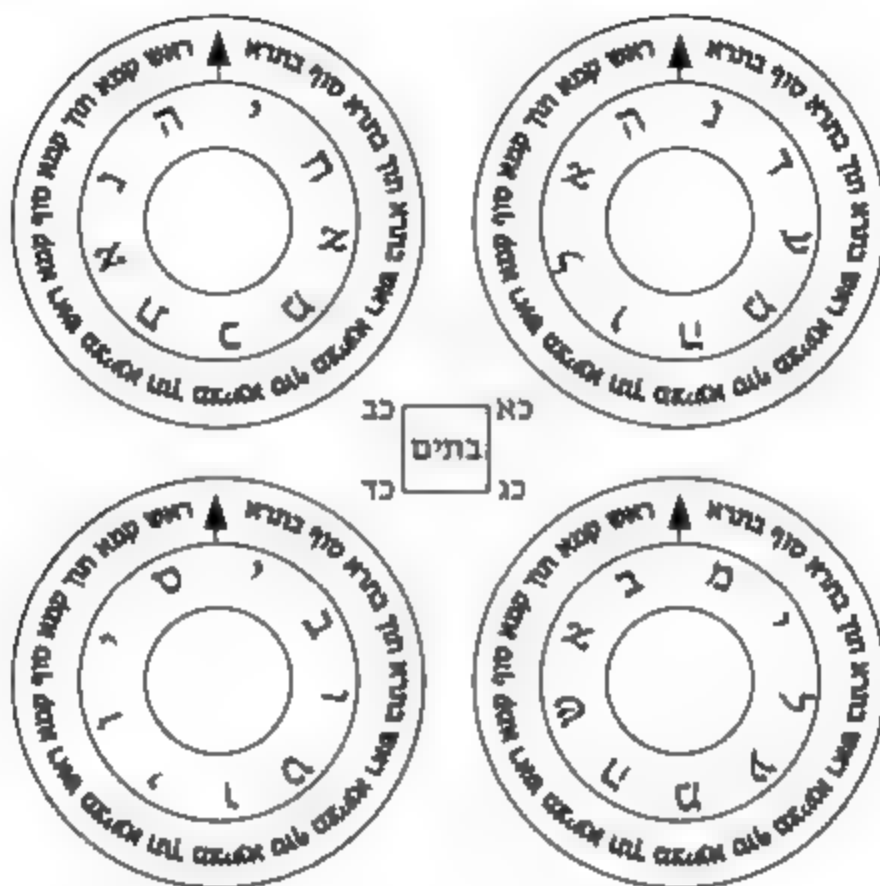
שם העשירי



However, the concealed element of the name Moshe is *MeAY"V* (מ"א"י, from nothing) [i.e. when the name is spelled out *Me"m Shi"n He"v* (מ"ש"נ ה"ו), the letters of the spelling without the root letters מ"ש"נ make up the word *MeAY"V*], informing that 'I am *MH"Sh*' (אני מה"ש) [מה"ש is one of the 24 triplets of the name of 72 letters, and a *Tzeruf* of Moshe], or 'I am from *Ha-Shem*' (אני מ"הש"ם, a *Tzeruf* of 'Moshe' spelled out), as he is in truth. And further, the concealed element of the name Elihayu is '*LePh MeD VD AV*' (ל"פ מ"ד ו"ד א' ו'), and its mystery is

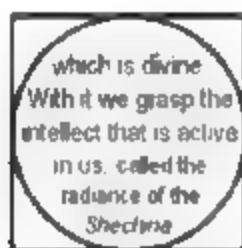
[=] 'Man and his instructor' (אד"ם ומלמד"ו), for the *Peh* (פ' = 80) is a *Me"m* (מ"ם = 2x40 = 80) [this could also mean that the mouth is a *Me"m*] For Eliyahu (אליה"ו) is [in *Tzeruf*] 'divine' (אלוה"י), about whom it was said, [— in *Tzeruf*] "He is Mine" (לי הוא) (Exodus 13 2), in the [*Torah*] section on the issue of "Sanctify every first born to Me" (קדש לי כל בכור) (ibid.). And the *Gematria* of Eliyahu is 'son' (ב"ן – 52), so, you get [Eliyahu spelled out altogether makes] [=] 'a human being [lit. Son of Man (Adam)] and his instructor' (ב"ן אד"ם ומלמד"ו). And all of him is [=] 'a student' (אבנ"ך), and his secret is [=] 'the moon' (היר"ח) that has emerged from the name Eliyahu; and that is the name *Yefeife* (יפיפיה) in essence. And the first [i.e. Moses] is 'the truth' (האמ"ת), and it combined with the moon, which is the second [i.e. Elijah]. Now, combine 'the truth', which emerges from the name Mosh"e ['the truth' is equal in *Gematria* with the name Mosh"e spelled out], with 'the moon', which emerges [in a similar form] from the name Eliyah"u; you will find that the secret of them both is [=] 'the moon [is] the truth' (היר"ח (השני"ם האחר"ם), which are 'the other two' [probably referring to the two angels Metatron and Sandalfon, traditionally identified with Moses and Elijah] in which lies the [=] 'end of Man' (אחר"ת האד"ם)

שם העשירי



And you will find that its secret is [=] 'twenty measures' (עשרי"ם מד"ה), which are [- in *Tzeruf*] the 'ten bloods' (עשר"ה דמי"ם). However, the name of the *Keter* of the blood is forty, and the *Shechina* is four, meaning the four camps of the *Shechina*. And so also their secret is 'forty days he has formed' (דס ארבעים יום), [= in *Tzeruf*] 'drawn [in] forty' (מציור ארבעים). And therefore, it ['drawn' (מציור)] indicates [=] 'formed' (נוצ"ד), for [= in *Tzeruf*] 'the will is mixed' (הרצון מעור"ב), as [being] formed is [to be] 'mixed' (מעור"ב), and also [= in *Tzeruf*]

'squared' (מֵרֹב"ע); and the secret in the whole is 'the name of 12 is squared' (הַשֵּׁם י"ב מֵרֹב"ע = 669) [i.e. 'drawn' (= 346) + 'forty' (= 323) = 669]. And from these wonders you will be able to understand the intention of the paths of the whole *Torah*, how it was given, where it was given, who gave it, for what purpose it was given, who received it, how he received it, and when he received it. And the goal is, "And the *Ruach* will return to the God who gave it" (Ecclesiastes 12:7)



All these wonderful [things] that I wrote in the circles emerge from the honorable and terrible name, in order to give thanks, praise, and glory to His name — blessed be He in intellectual divine *Hashgacha* (השגחה, providence)

and in the prophetic form and *Hashgacha*. It will be very easy for you, if you contemplate and complete them wholly, in order to achieve the superior *Shefa* (influx) by them with the keys I laid in your hand, in doing that which you should be doing concerning the knowledge of *Ha-Shem* and His *Hashgasha* — to be contemplating the *Tzeruf* of the letters and their revolution, the *Tzeruf* of their segments and their inversions, the *Cheshbon* (computation) of their *Gematrias* and acronyms, and contemplating their overflowing mysteries, for their mysteries are endless. [I will] just [mention] the prophetic *Shefa* flowing from them to whoever knows how to investigate His superior paths. And before I instruct your intellect in the grasping of the truth — if you should crave for it, and in craving it you search for it and do what you shall hear from me — I will write for you all the paths that you need in any case; and I will reveal to you that you cannot in any way receive the *Shefa* without them.

And now I begin to reveal to you all the details in truth, clearly interpreted for every God fearing *Maskil* (משכיל, intellectual person) who is perfect in human perfection and in divine intellect. And from them you shall know that I am the Clarifier (המבאר), [an acronym of 'Abraham' (אברהם), Abulafia's first name] My son, do not forget my *Torah*, and keep my *Mitzvot* close to you. Know, understand, and enlighten your intellect, that the whole *Torah* is contained in these 22 letters: A B G D H V Z Ch T Y K L M N S P Tz Q R Sh T. And their first inversion is straightforward, and it is T Sh R Q Tz P S N M L K Y T Ch Z V H D G B A. And their second inversion is to take the first letter and combine it with the last letter, and to draw those that are farthest away near, until it comes to the combination of subsequent ones — the two middle letters

in this form: *A" T B" Sh G" R D" Q H" Tz V" P Z" H" S T" N H" M K" L*. And the word *K" L* (כ"ל, *Kol*, all), which stands at the middle of the first combination, now moves to stand at the end; and the same will happen with the other inversions that sway from side to side. And it is known to any who possess knowledge of *Torah*, that the *Torah* is truly in itself the Tree of Life – meaning the sacred letters; and so in *Gematria* [i.e. *Ka" f Be" t* (כ"ף ב"ת), the spelling of the letters signifying 22)], it is 'revolved' (מגולגלת); and indeed, the 22 sacred letters in *Gematria* are 'river' (נהר, *Nahar*), and that is, "And a river emerges from Eden to water the garden" (Genesis 2:10) – meaning that 'the truth is the Garden of Eden' (האמת גן עדן), whose secret is [=in *Tzeiruf*] 'nourishes the garden' (מעדן את הגן), which is in *Gematria* [=] '*Ruach Ha-Kodesh*' (רוח הקודש). And now, read the verse as follows: the 22 sacred letters (אותיות הקודש, *Otiot Ha-Kodesh*) emerge in order to water *Ruach Ha-Kodesh*. And indeed, it emerged in order to water, for the river that emerges to water the garden emerges to give life and health to the plants according to their nature everywhere, and provides them with a force to create in their likeness, and with that natural force that it provides them, they gain the power to breed and multiply in union and separation.

And at first the river is unified, and then it divides into parts, and the natural river was initially unified, all one thing unified together, undivided in the truth of its essence, and it is truly the semblance of the First Matter. And Ezekiel called it 'a single sphere', and the sages say that it is Sandalfon (סנדלפון), who is [=] 'the primordial element' (יסוד קדמון). And the truth is he is the [=] 'place of the body' (מקום הגוף); and therefore, *Chazal* (our sages of blessed memory) said that his head is in the heavens and

his feet are on the earth; and he weaves crowns for his Maker (קונו, *Kono*). For 'his Maker' (קונ"ו) is [=] 'his existence' (הוא קיומ"ו); and he weaves crowns for his own existence, for if he did not weave crowns of them he would have been destroyed; but with the crowns his existence persists for all time, for he is [Sandalfon =] 'everything is indestructible' (גופו), as [=] 'his body is indestructible' (לא יפסיד), for 'Sandalfon' (סנדלפון) is in *Gematria* [=] 'a body and yet indestructible' (גוף ולא יפסיד). And 'is not a body' (אינ"ו גוף) is in *Gematria* [=] 'his Maker' (קונ"ו); and the secret of 'for his maker' (לקונ"ו) is [=] 'God is no body' (האל"ל אינ"ו גוף), and neither is 'God a force in the body' (האל"ל כח הגוף). However, Sandalfon [=] 'is effecting the body' (פועל הגוף), and he is also [=] 'over the face' (על פני"ם) that is [= in *Tzeruf* 'effected' (נפעלי"ם), in the secret of "You shall have no other gods but Me (על פני. lit. Over my face)" (Exodus 20.3). For his head is in the heavens and his feet are on earth, etc., and the secret of 'other effected gods' (אלהי"ם נפעלי"ם) [which is a *Tzeruf* of 'no other gods but Me' (לא אחר"ם)] means that they are not primary [=] 'to the primordial ones' (קדמונ"י לקדמונ"י) as I am, for [=] 'I am primordial to all' ['I am primordial' (קדמון לכל) = 'primordial to all' (אנכי קדמון) = Sandalfon] And the revolving letters are such as jewels upon me, and so 'Eden' (עד"ן) is [=] 'jewels' (עדי"ם). And the division of the river "From there it parted and became four riverheads" (Genesis 2.10) are the four elements that produce the four elements; and within them there is a *Nefesh* that unifies and divides everything according to the entire body. And the body is in the form of the name that is written *P"H* (פ"ה, the spelling of the letter *Peh*, פ' = 80, and also 'mouth') from *Anochi* (אנכי, I

am [especially in the first commandment] = 81 = P"א, א"פ, another spelling of the letter *Peh*).

That is the very honorable and terrible name that emerges from the *Ale"ph* (א"ל) of *Anochi*, and up to the *Heh* (ה) of "You shall not have" (לֹא יִהְיֶה לְךָ) the first *Heh*. And they are 45 letters, as the number of Adam (אדם, man); and your sign is, "What is man (מה [-45-] אדם) that You shall know him [or, and know him]" (Psalms 144:3). However, the second name emerges from [the verse], "Hear O Israel (שמע ישראל, *Shema Israel*)" (Deuteronomy 6.4), up to [the word] "One" (אחד); and it contains 25 letters, as the number of Eve (חוה, *Chava*). Thus, the number of both is [=] 'Adam and Eve' (אדם וחוה), and together they make [=] 70 (ע'), corresponding to the 70 nations and 70 tongues. Indeed, one way of their *Tzeruf* is none other than the straightforward, and it revolves five letters at a time in the form of the camp of the *Shechina* [i.e. in a square, four letters in each corner, and the fifth in the middle]. However, in another way they are combined in a different *Tzeruf*, and it proceeds by way of an arranged *Tzeruf*, indicating the secret of the speaker who gave the *Torah* to Moses our teacher – peace be upon him; and its name is *Elohim* (אלהים), for *Elohim* is [in *Tzeruf*] 'YaH spelled out' (י"ה מלא), while *YaH* spelled out is 'Yu"d He"h' (י"ד ה"א 26), and it is [=] YHVH (יהוה). And their secret is [=] 'vapor and *Hod*' (א"ד והו"ד), or let us say [=] 'Hod and vapor' (הו"ד וא"ד). However, *Elohim* is [=] 'Hod spelled out [or filled up]' (הו"ד מלא) [=] 'it is blood in potential' (הו"א ד'ם בכ"ח), for the name 'Yu"d He"h V"v He"h' (י"ד ה"א ו"ו ה"ה 45) is the name of [=] 'blood' (ד'ם), and [along with] the remainder, [*Elohim*] is [=] 'the blood of my heart' (ד'ם

(לב"י) [i.e. if you take the value of 'blood' (= 45) from *Elohim* (=86), the remainder is 'my heart' (=42), plus one for the word as a whole] And it [=] 'judges the heart' { ד'ן ד'ב }, and its secret is [= in *Tzeruf*] 'separate' (נבדל) and also [=] 'separates' (מבדיל), [= in *Tzeruf*] 'without the blood' (בל"י ד'), the [=] 'blood of my heart' (ד'ם לב"י), for [=] 'in the blood and the heart' (בד"ם ובל"ב) you will find [-] *Elohim*. And concealed within is [-] 'heart and brain' (לב ומוח); both of them make [=] *Elohim*, for man has no other organs that are as close to the existence of the *Neshama* and that it considers as excellent as these two. And as the *Neshama* resides in them, so does the *Shechina* rest on them; and they are two witnesses of *Ha-Shem* – blessed be He – that He exists and that He is one primordial God, in the head that is called *Gulgolet* (גלגלת, skull), which is derived from *Galgal* (גלגל, wheel, sphere) and *Galgali* (גלגלי, spherical) And the brain itself is round as a solid sphere on every side as the highest sphere. And the heart is like the lowest sphere; and therefore, *Hashgacha* (השגחה, providence) resides in both, in general and in particular; and therefore, both of them alone recognize their Creator, and the rest of the organs in the body have no recognition at all. And from both of them together flows the power of reproduction to the kidneys at the middle of the 'spinal cord' (חוט השדרה), for it is [= in *Tzeruf*] 'the cord that transmits' (חוט משור). The motivation begins in the brain, and the thought comes from the outlining done in the brain through the imagination that combines and separates, and onto the heart. And the heart produces the *Ruach* of life; it moves and sets in motion the force of desire, and gathers all the *Ruchot* of the body in its movements, and all its forces, and combined with these are the four humors with their *Ruchot*

and their forces; and they become like [living] silver melted in the fire and purified (מצורף, *Metzora*). And the humors run through the cord in one group, and reach the testicles, which are the instruments of reproduction, and the *Ruach* rejects all the humors until they are extracted from the body through the tube of the phallus, only 'the tube' (צנור, *Tzinor*) draws forth [– in *Tzeruf*] the 'will' (רצון, *Ratzon*) until [– in *Tzeruf*] the 'one who is created' (נוצר, *Notzar*) is completely formed; and its existence is completed later in a second body.

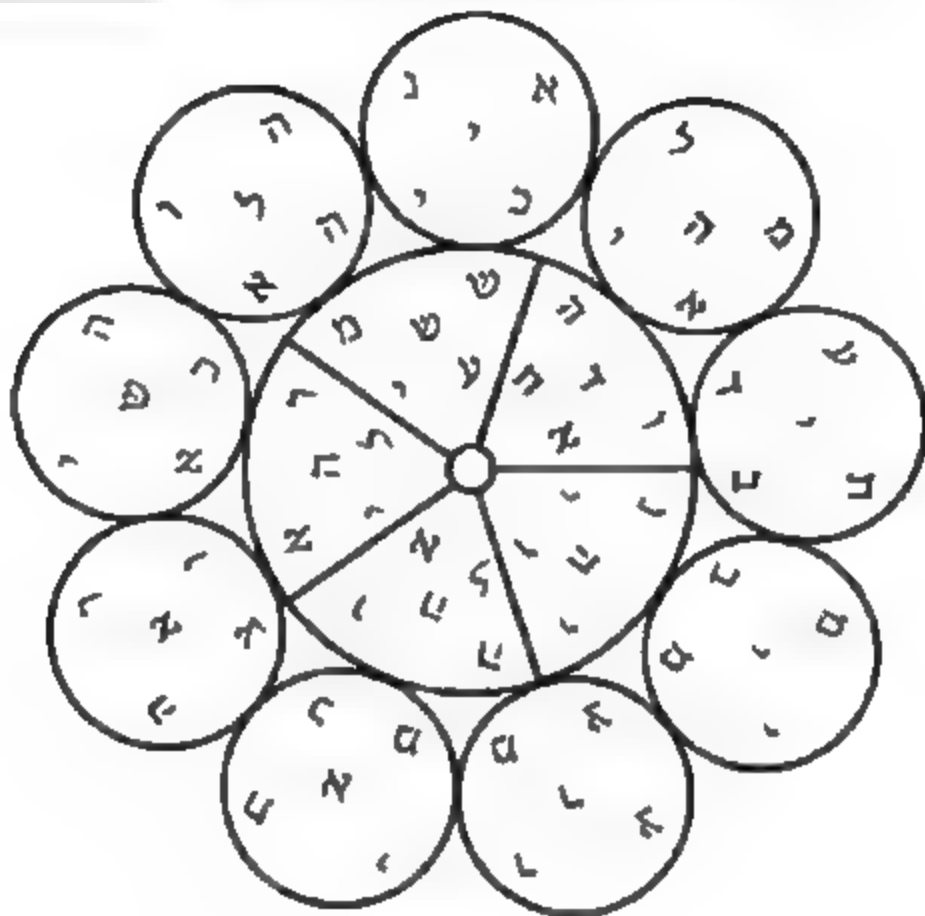
And this entire outline is clear to all, as it is the creation of the fetus, i.e. through the grouping together of the *Ruchot*, forces, and humors that were dispersed throughout one body, and through separating them from the first body and combining with another body, until they are further completed and entirely separate from the other body, and become one body again, persisting independently as a complete entity. But the persistence of that body always requires the combination of these *Ruchot*, forces, and humors, and their separation into their parts, until all the parts return to that from which the first human being of the species [or Adam] was formed; and as he emerges in the form that I have written, no more and no less, that was the form of the letters in itself, as I will tell you. And that is because all the letters are in you (ך'ב – 22) and are the form of our language, i.e. the holy language, and they are all as a single primary father (אב ראשון) of all the creatures, as they make up the first alphabet (א"ב ראשון) composed of many organs for every [type of] speech; for by them, every speech and creature was formed together with a single name [see *Sefer Yetzira* chapter 2]. And the head of the 22 letters is A"ב (א"ב, father), as the two go together, for no speech is possible with less than two letters,

and no inversion is possible with less than two letters. For the straightforward $A^{\prime}B$ (א"ב) is inverted 'to $B^{\prime}A$ ' (ב"א), also the spelling of the Aramaic word for 'heart', *Liba*), as in the heart one wishes for love [or mercy] (לבא רחמנא) (בעי). This means that the holy One — blessed be He — asks of Man the inversion of the letters from which [the worlds were created, and] the wise can create worlds and know His path according to the secret of the sphere, for *Shadai* (שד"י) is [=] 'a sphere rotating sufficiently' (כדור"ר) (שהוא כדורי"ו), [=] 'for His spheres are alive' (סוב"ב ד"י חיי"ם). As it was mentioned, the initials of "*YHVH* brought me forth as the first of his works" (וַיְהוֹה קִנְנִי בְּרֵאשִׁית דְּרָכּוֹ) (Proverbs 8:22) is *YQR"D* (יקר"ד = 314), whose secret is [=] *Shadai* (שד"י), and also "*Chanoch* (חנוך, educate, and also the name Enoch), a boy according to His way" (חנוך לנער על פי דרכ"ו) (ibid., 22:6), for *Chanoch* is *Metatron* (מטטרון); and when you understand 'His way' (דרכ"ו) along with him, he is in *Gematria* [i.e. '*Chanoch*' + 'his way' = *Shadai* =] 'a boy' (נער"ר) called 'Israel' (ישראל); he is [=] 'blissful' (מאש"ר), and his name is [=] 'the Active Intellect' (שכ"ל הפועל"ל), for the body of the boy is [=] 'the locus of the intellect' (מקור"ם השכ"ל), and he is [=] 'the producer of thought' (ממציא המוח) that comes from the existence of the brain from his head. And his secret is [=] "the name 'man' is his world" (שם אדם) (עולמו), for [=] 'the name is the world of Man' (השם עולם) (השכינה על) and [=] 'the *Shechina* over Man' (האדם) (האדם). And the secret of 'the *Shechina* over Man' is [=] 'there are 231 [possible combinations of Hebrew letters]' (י"ש רא"ל); therefore, combine the name *Anochi* (אנכי, I am) with the name *Shema Israel* (שמע ישראל, hear O Israel). And the name 'I am *YHVH* your God' (אנכי יהו"ה)

אלהיך, *Anochi YHVH Eloheicha* = Exodus 20 2 [the beginning of the ten commandments]), which is the essence of all the *Torah*, the *Chochma* (חכמה, wisdom), and the prophecy, is in *Gematria* [=] 'the blood testifies' (הד"ם מעיד) for the basic element of Man is the blood; and that is the blood of the *Milah* (מילה, circumcision), as they say that it is the blood of *Pesach* and the blood of the *Milah* on which it was said, "And He would not let the destroyer enter their homes to smite (לנגוף, *Lingof*)" (Exodus 12 23). For every plague (מגיפה, *Magafa*) is physical, and every body (גוף, *Guf*) is plagued. Therefore, half a *Shekel* (שקל, a biblical measurement) [is required] to atone for the *Nefesh*, with half of a *Yu"d* (יוד).

[What follows is a diagram that summarizes the *Tzeruf* of *Anochi* and *Shema* by way of nine circles of five letters surrounding a single circle divided into five sections of five letters. The middle letters of the nine surrounding circles are in *Gematria* 'Shechina over Man'.]

מ		ש
	ש	
י		ע



א		ב
	ה	
י		ל

For the body is composed of blood. And the blood of the male is highly excellent, in the secret of *PeH SaCh* (פה סח, a mouth that speaks [also a pun on the word *Pesach*, פסח]) And the blood of the female is in the likeness of the blood of the *Milah* (circumcision), as it was said, *Mi LaH* ('מי לה', 'who is of God' — Exodus 32:26). And calculate the combination of '*Pesach*' and '*Milah*', and you will find

[=] 'the mouth of the circumcised speaks' (פ"י המ"ל ס"ח). For the mouth of he who is uncircumcised of heart and uncircumcised of flesh is uncircumcised, impure, and does not speak. And the secret of 'speak' (ס"ח) is [] 'wise' (חכ"ם) anyone who circumcises his mouth, i.e. his tongue and lips, and opens it to speak the letters, as it is written, "In order for the *Torah* of *YHVH* to be in your mouth" (Exodus 13 9). And he circumcises his ear to hear the *Torah* of *Ha-Shem* and does not seal off his ear, for "If anyone turns a deaf ear to the *Torah*, even his prayers are detestable" (Proverbs 28 9). And he circumcises his heart to understand the secrets of the revolution of letters and their inversions, for the sake of the worship of *Ha-Shem* – blessed be His name alone. And he speaks them always; he is the man who adheres to *Ha-Shem* alone

Therefore, understand that the inversion of letters is the truth of every creature and every speech. How so? Consider that *A" B G" D* (א" ב ג" ד) indicate a single issue, and they are active in the heart of man in a single primary and comprehended outline; and that is that *A" B G" D* is Jacob. And they skip further from the forms of Jacob, according to the change of letters that they make comprehensible; and let it be known that the name Jacob (יעקב) is the name Israel (ישראל); and by means of the skipping of the thought of their outline, they let it be known further that the name Israel is attributed to all the people of Israel. See now how we speedily skipped between issues, combining the speaking thought with the skipping of the *Ruchot* (spirits), forces, and humors, for just as the latter outline a physical creation, so the former outline a spiritual creation, and also spirituality (רוחניות, *Ruchaniut*) has many forces and *Ruchot* to outline conceptual forms with them at any time. And if these intellectual outlines are

clarified with demonstrations, they remain for good and are neither forgotten nor removed from the heart. But if they are lacking and incomplete, they will undoubtedly be forgotten as if they never existed, just as the forms of the parts of the bodies that exist and are destroyed. But all the truths persist in themselves, and all the letters persist in themselves, whether they are conceptualized or not. So, the letters, in the truth of their existence and in being combined with the created beings and the books that contain them, are always conceptualized in general in the forms that are subjected to the inferior materials and whose existence is eternal in general.

And therefore, you, son of Adam, be very careful not to forget your *Torah* that you have revolved in order for your particular *Nefesh* to persist. But rather, invert it, and invert it again [see *Tana De-Bei Elyahu*, chapter 17], until you fulfill what you should fulfill by it. And do as I prescribe to you with it, for it is **"Your life and the length of your days"** (Deuteronomy 30:20); and from it you shall recognize what no *Maskil* (משכיל, intellectually sound person) should be without; and then, your ways will be successful; and then, your intellect shall grow. And let the path you hold on to and adhere to throughout your days be the path of the inversion of letters and their *Tzeruf*, and understand the meaning [of this], and rejoice in your understanding of it with a perpetual joy. And the joy will awaken your heart further, to add more inversion, understanding, joy, and great delight; and you will hasten on to invert as you sway the flaming sword that sways in every way in order to wage war on the surrounding enemies, for the imaginations and the outlines of futile thoughts that are born from the *Ruach* of the evil impulse are the first to emerge to face the *Cheshbon* (חשבון, calculation), to surround it on all sides as murderers, and to confuse the minds of the lowly people

through the fault of Adam and Eve. Nevertheless, Adam alone has a cure, returning to eat the fruit that animates him forever, which is produced by the tree called 'Life', for 'the life' (חיים) is [=] 'Chochma' (החכמה), and every 'fruit of the tree' (פרי עץ) is [=] 'Shefa' (שפע), [] a 'Tzeruf [of] prophecy' (צירוף נבואות) [=] 'heard from holiness' (משמע מקדש). And about Adam it was said, "Lest he put out his hand [and take also of the tree of life]" (Genesis 3:22); and it was not said of Eve, "Lest she put out her hand". However, 'his hand' (ידו, *Yado*) is [= in *Tzeruf*] the *Yu"d* (י"ד) of the name [representing *Chochma*], which is the loyal messenger that animates him.

Therefore, anyone who wishes to revolve the letters, invert them forward and backward in the form of a wheel, and receive delight (ענוג, *Oneg*) and not affliction (נגע, *Nega*) from them (see *Sefer Yetzira* 2:7), let him invert them casually at first, and accustom himself well to their inversion, until he is very skillful in it; and then, bring himself to mention the honorable and terrible name as we will describe in detail below. And once he comes to mention the name according to its *Tzeruf*, inversion, and wheels, let him revolve it ten times, and then, he shall desire the *Chochma* and the *Chochma* shall desire him, please his true will, and reward him with good and not bad, life and not death. But if he comes to reverse nature and the name, the name and nature are ready to reverse his nature. For the secret of true existence contains the three primary things and their existence as one.

And the secret of the first is in the acronym (*Notareikon*) of *Shadai* (שד"י), and it is three things together (שלושה) (דברים יחד). And the secret of the second is the one in the acronym of intellect (שכל), nature (טבע), and *Nefesh*

(נפשו) [their acronym spells out Satan (שטן)] And it is so in itself; however, since for every *Shefa* there is *Satan* (שטן), it means that every *Shefa* that flows down and influences has an opposition that darkens the mind from grasping the influence in its very essence; and it is called an opposer (משטין, *Mastin*), and if it prevents any grasp of the *Shefa*, it is a complete *Satan*. And if it only prevents a little, it becomes a *Malach* (מלאך, angel), and it is the one that can sway from one to the other; and the intention, in the truth of its existence, is for it to be a helper. And the indication for this is, **"It is not good that man should be alone; I will make him a helper opposite to him"** (Genesis 2:18). And *Chazal* (our sages of blessed memory) interpreted [this verse to mean] that if he is worthy it is a helper; if he is unworthy it is opposite to him, waging war against him. And this needs a further clarification, for it is clear to every *Maskil* (intellectual person) who is a *Kabbalist* and to every *Maskil* of his own accord. The secret of his war is to let him pick up his sword and fight with his bow, and as he succeeds, let him not fear it, for his God Who perfects him is with him. Blessed be the name of God in His place.

And indeed, know in truth what in the world is called a *Sar* (שר, master), one who rules and governs the minds of men; and its secret is *Shi"n Res"h* (ש"ן ר"ש), which in *Gematria* is [=] 'the lower court of justice' (בית דין ש"ל) (מט"ה), which is [=] 'the presence of comprehension' (מציאות השג"ה) For it is [=] 'Sar Ha Machshava' (ש"ר המחשב"ה, master of the thought) And it is the *Rosh Ha Medish* (רא"ש המדי"ש), perhaps an anagram of *Rosh Ha Shedim* (רא"ש השדי"ם, the chief of demons) [which comes from the *RaS"h* (ר"ש, the inversion of Sar) of *Midrash* (המדר"ש, a homiletic engagement with scripture)];

and it is the [] 'root of the vapors' (שר"ש האדי"ם). And there is no doubt that it is the *Pnim* (פני"ם, interiority, face), for the secret of *Sar Ha Pnim* (ש"ר הפני"ם, master of the interior) is *Pnim* spelled out [] *Pe"h Nu"n Yu"d Me"m* (פ"א נר"ן יו"ד מ"ם). And this is [] *Sar Ha Pnim* (ש"ר הפני"ם, master of the interior), and know him in the secret of 'Dominosh' (דומני"ש), which is [] 'contemplation' (הרהו"ר), from which emerges *Deminosh* (דמינו"ש, a *Tzeruf* of *Domenish*); and these are seven Satans, each of which possesses four faces (*Panum*); and [together] these are twenty-eight faces.

And its existence is completed this year, which is the year five-thousand-forty from creation (1280 A.D.), for this is the end of the cycle of the sun, which is 180 (= *Pnim*) times 28 (=5040). And the course of the eight names is completed [i.e. $8 \times 26 (= YHVH) = 208 = 180 + 28$], whose secret is [=] 'a miraculous trap' (פ"ח נס"י); and its secret is [=] 'Isaac' (יצח"ק). And the secret is [=] 'potentiality actuality' (כ"ח פע"ל), [=] 'Being in actuality' (הוי"ה), (הי"ה ובפוע"ל) 'that was in the actualizer' (בפע"ל), who [=] 'works with ink' (הפע"ל בדי"ו). And by all that, you should figure whom the said ruling *Sar* is. And if he is good, there is some harm in some of its actions from the perspective of the particulars and those that are effected. But this harm is a benefit for the persisting beings, and it is wrong to annul a great benefit for a little harm. And therefore, this harm is seen to be beneficial for the individual, for the individual is ignorant and unwise; and he seeks to be the judge of his own judges. And if the ignorant had understood the truth of existence by means of the knowledge of the name that emerges from *Anochi* (אנכי"י) and the grasp of the name that emerges from the *Shema* (שמ"ע), grown wise with their secrets, and grasped

the existence of *Ha-Shem* and His singularity, then he would have truly known who is the Master of the world and recognized that he is the effect of the root — and if He is God, then he is not God. And the secret is that it is ‘one *Ruach*’ (רוח אחת), and it is called [] ‘*Ruach Ha Kodesh*’ (רוח הקודש), and it is itself the opposer of every Satan (משטין כ”ל שט”ן), and it is not its way to be opposed to any *Malach* (angel, messenger), for its way is that of a test. And so, ‘*Ruach Ha-Kodesh*’ is in *Gematria* [=] ‘*Ruach* that tests all the righteous’ (רוח מנסה כל צדיק), for no one will be tested unless he seeks the paths of the righteous, and when he seeks the paths of the righteous, it is only right to test him on all sides until he is tried and tested in [the depth of] his heart, whether he is worthy of being called righteous or not; and on that it was said, as *Chazal* (our sages of blessed memory) had indicated. “He who reflects upon (מעין, *Me’ayen*) his prayer is being reminded of his transgressions”; and there is a great secret among us about the reason behind this, why it is, and what it concerns.

And since this is the way of things, how can it be that the student who receives this [superior] divine *Chochma* will not be tested by all manners of tests by his divine instructor and human instructor? For this superior *Chochma* is naturally withheld from any receiver who does not test himself by walking these divine paths. And if he is tested by his teacher and found to be trustworthy, his teacher is obliged to deliver to him all that he knows as far as he knows. And he should not conceal from him even the final point, which is very profound, if he is capable of receiving it. And let him write it for him once, with sufficient indications for his understanding; let him deliver to him once the heads of chapters by word of mouth, let him clarify it for him once explicitly. But if his teacher tests him

and finds him untrustworthy by any test, he is utterly forbidden from revealing to him even a trifle thing of this *Chochma*, let alone a thing of mystery, which makes the teacher punishable by death from heaven even for mere hints. And as his teacher is going to test him, so will *Ha-Shem* – blessed be He. Therefore, I saw fit to write in this interpretation of mine – how the paths of test and examination are – so that those who perceive the test and His divine paths strive with all their heart and all their ability to be trustworthy before their examiners, and know also to test their own students for the glory of *Ha-Shem* – may His name be praised and blessed – so that the congregation of *Ha-Shem* – the masters of *Kabbalah* – will not be as a flock that has no shepherd.

The first examination of anyone who examines a student seeking the divine *Kabbalah*: The examiner must examine and test his student for the glory of *Ha-Shem* – blessed be He – that his intention is for the sake of heaven; and his will should be truly to help his student with all his true ability, and help him by any way he can until the student knows and understands in his thought that the intention of the teacher is for the sake of heaven, that he is loyal to *Ha-Shem* and to him in everything, and that he distinguishes what is substantial from what is accidental. And then, he should examine the student in the path of humanity called the '*Midot* (מדות, ethical traits) of mankind', such as the strength of heart, the love of wisdom for its own sake, and the reduction of anger and the increase of patience; and his compassions should be even for those who hate him, as long as they do not hate God; and [he should examine] the generosity, the humility, the joy of heart, the conquest of the evil impulse in most things within his ability, the contempt for the craving of power and honors, the contempt for the craving of bad foods and the craving of

forbidden women, the mental disposition to seek the truth, the true love of *Ha-Shem*, the love of truth, the hate of lies, the modesty, the respect for the wise, the respect for the books of wisdom, the love for hearing the premises of wisdom that he cannot do without and are as the foundations over which a person builds tall buildings, the love of plenty of learning, chasing after it, his going over what he has heard once and then again the next day when the *Chochma* is strengthened in his mind, and similarly with the *Chochma* of each day (until it is set in his heart as it is set in a book, and his seeking for more wisdom every day). And having all this, he should still reflect on his own mind whether he is strong or feeble, poor or plentiful.

And as he grows stronger and plentiful, it should further be seen whether his intention in his learning is for the sake of the true *Chochma*, which earns the *Nefesh* its life in the world to come, or his intention in his learning is not for the sake of heaven, i.e. he intends to study the *Chochma* in order to get rich or gain power over his people by his learning, and to enjoy the body and the *Nefesh* in this world – this short and absurd life.

And once you test him and he is found wholesome and trustworthy, it is your duty to *Ha-Shem* and to the pure wisdom to hand over to him all the paths of *Kabbalah*, one by one (as you know them. And among them, the clean and pure *Midot* of the student) in general and in particular; and the student must listen to his teacher, and obey what he tells him to do and what he forbids him to do, for about him it was said, "Let the respect of your student be as precious to you as your own" (*Avot* 4.12). And he was commanded about you to say and to make true "the awe of your teacher shall be as the awe of heaven" (*ibid.*), for you are to him as *Elohim* (אלהים) and he is to you as a

Malach (מלאך, angel, messenger); *Elohim* only does what a *Malach* wants, and the *Malach* only does what *Elohim* wants; and *Elohim* and the *Malach* are almost a single thing, except the one is a cause and the other an effect.

And if you examined your student and found him incomplete by some of [the tests], do not drive him away immediately, for the *Midah* and the nature of the *Nefesh* is to change, but run him through science and wisdom, and test him again without him sensing that you are testing him; and if he returns [to good] accept him again; and if he does not return, test him up to three times. And if he returns, do not deliver to him yet, until he becomes persistent, firm, complete, strong, and valiant in his return. And if he does not return, remove yourself from ugliness and the like. But give a good sign to the wholesome student so that those who hate him will see and be ashamed, for you helped him and relieved him with the help of *Ha-Shem* – blessed be His name and raised on high forever. *Amen*.

And this is the path that you shall deliver to him: Write ten names in *Tzeruf* for him, one after the other; and then, explain them to him as you see them explained in this book; and make him swear to keep his *Kabbalah*.

And these are the ten names:

מהש	ללה	אכא	כהת
יזל	מבה	הרי	הקמ
נלכ	י	מלה	חהו

והו	ילי	סיט	עלמ
הזי	אלד	לאו	ההע
לאו	כלי	לוו	פהל

ר	אומ	לכב	ושר
אני	חעמ	רהע	י
סאל	ערי	עשל	מיה

נתה	האא	ירת	שאה
יחו	להח	כוק	מנד
ההה	מיכ	וול	ילה

ננא	נית	מבה	פוי
ומב	יהה	ענו	מחי
ראה	יבמ	היי	מומ

והו	דני	החש	עממ
נממ	ייל	הרח	מצר
דמב	מנק	איע	חבו

להז	ללב	המל	הכח
ילכ	ייה	אכי	המת
שמנ	מיה	ראה	וקה

האל	כלל	וטל	מעל
והז	ילי	ולי	העל
יוו	אדי	אסו	הפה

אני	אחר	כלב	השר
אסי	עמי	עלע	ימז
רלי	עמו	שרה	יוי

הנח	כחי	כתר	הנא
תהי	האה	ווק	הלש
הוה	מלא	ולי	דימ

ארנ	תבי	נוב	ממח
מנב	ניה	עיה	יומ
ואה	מיה	מיה	פיו

ומנ	דינ	אחה	עצמ
הוב	מני	עהח	מבר
דממ	קלי	ריש	וחמ

המו	זיב	ירד	ושמ
יעמ	ללב	יעי	אבק
לעה	ויע	למה	יעח

היו	אומ	לינ	וזה
והמ	כהד	לרי	לשנ
דלל	יכי	ווא	טמח

עלע	לרמ	הימ	עסב
למא	היר	זדנ	ישמ
נהה	לית	ללב	בוי

ארר	סחי	ואש	מיע
לאר	היו	פנח	האמ
ללנ	כהב	שאו	מנא

יתי	הכה	האנ	מלו
רימ	אחי	הכה	ההמ
תתמ	וחפ	קני	ההו

יקנ	יוי	הוה	מרמ
למב	אהע	כאי	יהה
כומ	חהח	היי	מהו

עול	זיו	ירד	שמו
העמ	לבנ	יהי	אחי
הימ	עלי	מעל	עקב

הוד	איכ	ולא	זוח
מהל	כהי	ידו	למה
ליו	דומ	נלי	שטנ

נאצ	הלל	הזד	סבב
למה	ימר	מני	ימע
עלה	רתי	ללב	שיו

ראל	כחי	אשו	אמא
מרל	הוה	נפח	ניע
ראל	יסב	אשו	מהמ

תמי	כחא	קנא	להמ
רימ	פהח	ההכ	ומה
תתי	יהו	ינה	הוה

לבנ	אחה	ואי	ממי
ימק	עיח	כהי	רמה
ומכ	יהו	היה	הוה

הממ	ליק	לבו	יבמ
כיע	הני	ימח	דדי
ארי	ירכ	רמה	ויי

הול	ויב	דשנ	מעי
וסכ	אבא	ילח	כלה
וזה	מהו	ויו	לתא

ולמ	חעי	להר	מממ
עמת	והמ	למי	הער
מאי	זוכ	ישח	ואא

נלה	ללי	יהה	זהמ
הלה	שצה	טהו	ננה
עיי	מנמ	האת	ימת

לשה	יאו	יבק	רסנ
מיי	עחנ	לכה	שלל
ינה	עלה	קאו	ברה

לחפ	בפה	ננח	עוי
דיא	יהה	הוה	יהכ
מאה	ורמ	אלו	חרמ

אמי	יני	מלב	דמי
המכ	קלה	יחמ	ייב
ריע	כיר	רוה	דיו

סלה	אבו	שיי	כלע
ווז	אמב	וחד	תאל
כהב	יהו	לנו	הימ

מעו	זכח	שימ	הוא
למא	יהו	ללה	מאמ
מתי	עמו	ירח	רעמ

לעי	ליצ	תטה	הזמ
נהה	למנ	הוא	נהמ
הלי	שמה	היא	תינ

שמי	אחי	בקו	נבל
נהי	עלה	קלא	לשר
הלי	ענו	יכה	סהר

אפמ	בפי	חננ	יחי
יחד	הומ	והא	הומ
האל	הרה	לוה	ערכ

ואח	זמד	כאה	הוא
אהה	מלו	בלמ	ימה
יענ	וור	חהה	דיא

סמא	לעפ	הרמ	ומי
והל	אחב	ברפ	ויי
היר	ושה	שזח	ימנ

לתח	עמי	תאה	אמו
אנש	מימ	יתי	המנ
עהי	יאא	ניח	יהי

לחל	נכו	וזה	כיי
ללמ	הוע	יער	ממכ
מהה	כני	רמה	יזל

יטנ	רתו	מהב	למק
רצי	ויכ	הלה	דינ
בנר	דיס	יעה	ולר

קאע	לול	ההה	כהע
בשו	ינק	חמל	מלא
מלב	יהל	יהל	יהש

האי	ומז	לאה	דמי
אחה	ומז	בהח	הוא
ענו	לדו	כמה	היא

סמר	חוב	ברח	ווי
אלי	עשה	המפ	מימ
הוה	פלא	ורש	יני

אלי	אמי	אתי	מאמ
תעה	אמי	התח	יני
נחש	עמי	יני	הוה

מהל	ונכ	הרמ	כימ
ללה	נעי	יעז	זלי
לחמ	כהו	רהו	יכמ

ציר	כתר	היה	נדר
נרב	ויס	עמה	ליל
טני	ודי	להב	קומ

ומב	לוי	החי	מיכ
קעא	ינק	ההמ	אלה
שלב	הלל	הלל	עשה

מבש	ליה	אנא	כמת
יצל	מרה	היי	הממ
מנכ	יחי	מנה	חהו

וור	ייי	סבט	עהמ
החי	אנד	להו	המע
לוו	כבי	ליו	פנל

רלי	אומ	ליב	והר
אני	חומ	רהע	יחז
סאל	ערי	עאל	מתה

ניה	השא	ירת	שאה
ייו	להח	כעק	מנד
השה	מככ	וול	ייה

נהא	נות	מלה	פאי
והב	יאה	עלו	מזי
רלה	י"מ	הלי	מהמ

והו	דלי	היש	עלמ
נקמ	ירל	הבח	מזר
דהו	מכק	אלע	חהו

ליל	העק	בכה	אדמ
להב	ריח	נזק	מרמ
עלה	יהו	דימ	שלו

מהמ	ילה	ומה	ירח
עלי	ומז	ההו	אבי
אפה	אלה	ימנ	תנו

מיש	ראל	לוי	היה
אני	רוח	העמ	יחס
והו	להא	ירע	מעט

הנה	ראש	יתי	הוא
לבי	חוק	רמע	דנכ
הלי	אלה	ימש	זככ

מעפ	ניכ	המו	בכל
האל	והמ	עדנ	הנא
לימ	סיו	יוט	ובי

החנ	והח	י"מ	לנו
יומ	רצי	מיה	ליה
תכמ	איח	באש	המע

Thus, I have written for you the ten paths of the name of 72 letters, clarified according to *Kabbalah*, as you see here. And you must pay full attention to what you hear about this matter until (from this matter) you (should be able to) thoroughly understand everything. And know that if all *Chochmot* (wisdoms) are holy, this *Chochma* is the Holy of holies (קדש הקדשים), the goal of all the paths that are humanly possible to grasp in the knowledge of *Ha-Shem*, the grasp of His effects, and the recognition of His paths and descriptions. For His names — may He be raised on high — are the entities that are closest to Him, and they are His *Torah* in truth. But it is known by every intellectual and *Kabbalist* that every piece of writing contains things that are understood by one wise man, and not understood by another; and thus, what is understood benefits those who

understand it, and does not benefit those who do not understand it. As the medical drugs do not benefit those who do not recognize their usefulness, and benefit the wise physicians that know them to cure every sickness or wound that can possibly be cured, so also these names are the elixir of life to those who know them and recognize them; and they are but senseless names to those who never heard of them and do not know them at all. And even many who have heard of them consider them to be nonsense, for they do not recognize their benefit, or even if they recognize their true benefit, this benefit is not right in their eyes, for it is the opposite of their intention.

However, I truly and clearly know that the knowledge of the name brings (the intellect to achieve the life in the world to come [and]) Man to grasp the Active Intellect in actuality; and the benefit in grasping the Active Intellect is the purpose of the life of the intellectual *Nefesh*, and that is the cause of life in the world to come. i.e. in this grasping, the *Nefesh* comes to adhere to *Ha-Shem* – may His name be praised for ever and for all eternity; and that is called the *Tzelem* (צלם, image) [of *Elohim* (אלהים)] and *Dmut* (דמות, likeness) in Man. a persisting life without end as the life of the Creator Who is its cause. And on this it was said, “For He is your life and the length of your days” (Deuteronomy 30 20); and it was said, “You who adhere to *YHVH* your God are all alive this day” (ibid 4:4). It follows that whoever does not adhere to *Ha Shem* does not live a persisting life as the day [cycle] that persists; therefore, it adds the word ‘this day’ (היום); and similarly, every time the *Torah* mentions persistence it mentions the word ‘today’, or heaven and earth, or sun and moon, or the species of the earth, meaning the species that also

persist; and nevertheless, they are easy for people to sense their persistence and picture this in their minds

However, the fools who possess no knowledge think that *Ha Shem* delivered over His names — which are the instruments of creation — to Man, in order to use them according to his nonsensical thoughts and figments of imagination, and to effect a transformation of nature with them at will — or things that are difficult to achieve and achieved by means of incantations and fanciful spells. And all this is unscientific and unreasonable, for certainly the Holy One — blessed be He — did not give the instruments of His war to others in order to fight against Him and His will — heaven forbid! And the fools and imbeciles think that the prophets and the first wise men operated with the names for their own sake; they bring proof from verses of scripture that require a long explanation, and interpret them according to their knowledge, as if the wise men and prophets themselves explained the meaning of their words to them and demonstrated the truth of their actions, without pulling themselves to contemplate the issue that preceded that action, the issue that follows it, or the issue itself according to what it [truly] is. And all this applies to most of the wise men of our generation. And the reason is that none of them recognizes the intention of *Ha-Shem*, or the intention of His actions that are always performed by His prophets and followers. But they read what they read accidentally, and without any contemplation and study, they condemn themselves before *Ha-Shem* by attributing lies to *Ha-Shem*, His divine lovers, and servants.

However, the truth is that *Ha Shem* alone — blessed be He — Who holds the *Nefesh* of all living things and the *Ruach* of every flesh in His hands, knows and recognizes the minds of His prophets; and therefore, He reveals the

secrets of His world and the mysteries of His name to them, for *Ha-Shem* does nothing without revealing His secret first to His servants, the prophets [based on Amos 3:7]; and He guides them, directs what they say, and what they do. And when He sends them to a particular nation, in order to tell them the future in His name, He provides them with various divine powers that transform nature, so as to perform miracles and signs that everyone can see. And all this [is done] in order to verify for the people that the prophecy is meant for [them], that *Ha-Shem* was revealed to him [the prophet], and that He had commanded him to say and do all that he did.

And we received from the truthful *Torah* of God that the first generations prior to Moses were great in wisdom, and some of them were prophets, such as Adam, Noah, and the Patriarchs. For we find verses in scripture testifying that *Ha-Shem* spoke to these five. And we do not find the same about others that came before Moses, with the exception of the mention of *Ha-Shem*'s words to Eve and Hagar; and all this is to record the words of *Malachim* (angels) with other women, which there is no need to mention. And concerning the mention of the *Malachim* of Lot and such like, all these possess some words of prophecy, and some of them are secrets that are not to be taken literally, and require a lengthy study. And concerning these first generations, our sages of blessed memory said that the *Torah* was given to the heads of the generations, meaning that the first were masters of wisdom and science, and recognized the truth. And they were demonstrating it to the people, since anyone who knows the truth is obliged to let everyone know it, just as the prophet. For the truth that he knows and recognizes is known by him and the prophet alike. But the prophet is stronger in his divine intellect than the wise man, (for the divine *Shefa* forces the prophets to

speak and act). And do not question me, asking whether a wise man is preferable to a prophet (*Bavli Baba Batra* 12.), for that was said with a different intention, and this is not the place to explain it. But it is known that the prophet is forced by the [excess of] divine *Shefa* to speak and act, while the wise man does not find such a strong force in his mouth and his *Nefesh* [which is the prophetic vision], but a weak force; and he will speak and act according to what opportunity affords him.

And the ignorant, who does not grasp anything of all the true issues, brings proofs for his opinions from the many times in which the people of the past performed great miracles in order to fight with *Ha-Shem* and stand against Him by means of the *Shem Ha-Meforash* (שם המפורש, the literal or explicit name); and they mislead many wise men. And the questioner forgets the saying of Moses our teacher, blessed be he: "And He gave you a sign and a miracle, and it came to pass (...) Do not listen to the words of that prophet, for *YHV"H* tests you to know whether there are amongst you lovers of *YHV"H*, etc." (Deuteronomy 13 2-5). And since it is so, it is known that the test is from *Ha-Shem* to announce (test) and make known who are the lovers of truth and its haters, and thus even the force that the false prophet is acting with. And *Ha-Shem* gave him the instruments of His war in order to manipulate; and this is also an instrument of truth, and a divine force that was brought forth by *Ha-Shem* in order to test with it the degree to which Israel is in the love of truth. For the manner of those who recognize the truth is never to forsake the truth, even for the sake of miracles; and that is because the truth is never clarified simply by perceptible demonstrations, [but] only through intellectual ones as well. And were the truth clarified to a person by means of a single intellectual sign and demonstration, what was

conceived would not shift for the sake of a thousand perceptible [demonstrations] that rise to deny what he had conceived. And if his conception were to shift for the sake of a perceptible demonstration, it would clearly have been an imaginary demonstration, which was imaginary but taken as intellectual, or called that way, since what is imaginary is taken to be intellectual. And that is the mistake that kills many wise men who take the imaginary to be intellectual and adhere to the imaginary, thinking that they possess an intellectual conception. And that happens to them due to the bad mixture that they were composed of at the time of their creation, so that they never had an intellectual conception, even though they studied all their lives. Or [it happens] because of too few dealings with the books of wisdom, or because of some other cause, though their mixture is balanced and truthful in its productions. And thus, it happens to them because they were never accustomed to a true intellectual conception. Therefore, among all people the only ones who know the truth are the true prophets, and whoever received it from them and knows by his own mind that what he has received from the prophet is indeed the truth and was handed to him from *Ha-Shem*.

And since this entire matter is as I said it is, no man may take praise for the knowledge of *Ha-Shem*, even if he knows in himself that he is telling the truth in every respect; and even if he performs wonders, signs, and miracles by the power of *Ha-Shem*, nevertheless these perceptible miracles will not benefit the receivers in taking their intellect from potentiality to actuality. But the benefit of all teachers comes from giving them intellectual demonstrations, until they are brought by these demonstrations to grasp in truth what their teacher had grasped. their intellect emerges from potentiality to actuality, and their intellectual *Nefesh* is

perfected until it succeeds in becoming eternal, for that alone is the benefit and nothing else. And all the other thoughts about other kinds of benefit are doubtlessly among the imaginary things that prevent the *Nefesh* from gaining a true conception. Even though they may possess some benefit, the supreme goal lies entirely in what is dissimilar to the imaginations that are drawn after the evil impulse – and may *Ha-Shem* save me, and those like me, from these thoughts.

And indeed, since the intention of this book is to let this be known, I will have to straighten the true and right path before anyone who wishes for the truth, so that by it [this path] he will come to it [the truth] – i.e. by striving with all his heart in order to know the honorable name and make mention of it in truth, perhaps the superior active force will be given to him, and he will need to act with it for the glory of *Ha-Shem*. Therefore, it seems a very good thing to me to explain in earnest all the paths that are worthy for the teacher or the student to take during the *Tzeruf* or the mentioning [of the names], until he has no doubts about anything that can be known of what I know from writers, from books, and from the mouth of *Ha-Shem* – blessed be He. And I will first write about known matters as premises for this, so that they serve as starting points in order to make known the principles of the divine *Chochmot* (Wisdoms) in names and letters. And then, I will provide you with a key to unlock every lock, and reveal every concealed and sealed thing; and with it I will open before you wonderful rooms within rooms of these magnificent things that are the ‘furnace [i.e. inner core] of the world’ (כִּבְשׁוֹנוֹ שֶׁל עוֹלָם), and indicate the secrets of the [=] ‘lower court of justice’ (בֵּית דִּין שֶׁל מַטֵּה), which is [=] ‘the covenant of Abraham’ (בְּרִית אַבְרָהָם) as I

indicated above concerning the secret of *Sar* (ש"ר, minister, prince), which is [=] 'Shi"n Res"h (ש"ן ר"ש). And the [=] 'letters of the heart' (אותיות הלב) are the [=] 'masters of the intellect' (שרי"י שכל), and they are the [=] 'purpose' (תכלי"ת) [=] 'of every primary created being' (כל נברא ראשון), and also the [=] 'uttermost' (מציאות) [=] 'existence of conception' (ההשג"ה); and that is the [-] 'Sar of every final created being' (כל אדם אחרון). And the secret is, [=] 'the material of the first Man [or Adam]' (חמ"ד האדם) (הראשון), which is a general name for all who come from his seed. Thus, he is the [=] 'Sar of every final Man' (ש"ר כל אדם אחרון), as [=] 'the *Nefesh* is a general name' (לכ"ל לנפש שם כללי) for [=] 'every intellectual *Nefesh*' (לכ"ל לנפ"ש שכל), in order to maintain every [particular] existent and non-existent that emerges back and forth from the existence of its species. And by this path you will come to understand what should be understood in everything that follows, for this unique path is alone the path of *YHV"H* (יהו"ה) and there is no other; and it is near to [=it makes it possible] achieving a grasp of the truth in little time, as you have learned from the *Torah* of *Ha-Shem* that Moses made the people of *Ha-Shem* wise in three months, until all of them rose to the level of prophecy or one approximating it, each according to his own, when they heard the ten commandments. And a similar thing will happen to you when you hear the ten names from the mouth of the *Gvura* (גבורה, might, potency), after you mention them with perfect intention.

The starting points of the divine *Kabbalah* are three. And these are [first] the written letters such as *AM"Sh* (אמ"ש), *BGD KFRT* (בג"ד כפר"ת), *HVZChI LNS'TzQ* (הוזחט"י)

(לנסעצ"ק), which are the 22 letters of the *Torah* by which every creature and every speech was created; and all of them are the *Malachim* (מלאכים, angels) of the world. In general and in particular, these comprise the first starting point. And the second starting point is called 'the wheel of the *Torah*' (גלגל התורה); and among us, its name is 'the *Tzeruf* of letters', so that out of their *Tzeruf* every creature and every speech also exist in *Tzeruf*. And the third starting point is called *Ruach Ha-Kodesh* (holy spirit, divine inspiration), and it moves the wheel of the *Torah*. And its effect is located in the points that move the letters, as the sages say, "The points among the letters are as the *Neshama* of life in the bodies of men" – meaning that the points in the letters are as the *Neshama* of the *Ruach* of life in the human body; that is, that (the letter *Vav* (ו') has no meaning without the points and) it is impossible to set the letters in motion without the vowel points. And thus, the names of these three starting points are *Otiot* (אותיות, letters), *Tzerufim* (צירופים), and *Nekudot* (נקודות, points); their acronym is *ATz"V* (אצ"ו), which in *Tzeruf* is *Tzon* (צאן, sheep) in the secret of Moses the shepherd (רועה צאן, lit. sheep herder). And a man becomes a shepherd when he is complete, such as Abraham, Jacob and his sons, and Moses and David. And the *Tzeruf* revolves the letters, the points revolve the *Tzeruf*, and the *Ruach* of Man, which was provided by God, revolves the points, until the picture that befits every *Maskil* and *Kabbalist* is drawn and shines in the *Nefesh*. And now that I have presented these three starting points of *Kabbalah*, you should know what the whole intention behind them is, i.e. you should know that all the letters are but percervable signs, effected by the hands that are the instruments of human action; and the quill (קסט) is the instrument for

drawing any script. And it is as if they [the hands] were the finger that writes and draws the shape of the letters; and it [the quill] is the intermediary between two bodies – an active body and a passive body that is subject to the form of the action, i.e. the body of the person and the body of the parchment on which the letters are drawn, and the quill moves and directs the ink (יִיִּךְ) from the ink bottle to the parchment, and the ink is as the material, and the mind of a person gives it form; and no letter of ink can exist without form, and no form of a letter can exist without the material of the ink; and all the colors it is possible to write in are generally called 'ink'.

And *Ha-Shem* – blessed be He – made the *Chochma* in the form of letters, so that they could be effected by human hands and be visible to human eyes, until these perceivable forms are engraved in the imagination of the thought of the heart, and from the thought of the heart come to the level of the understanding of the *Nefesh*. And by the intellect potentially imprinted upon it, the *Nefesh* draws a full actual picture of the existence of those matters that are understood by the letters, just as the natural qualities are perceived by the eyes, the cold and wet that are felt by the hands first, and the warm and dry after having touched them. For there is no doubt that when a man sees a fire, he does not need to touch it in order to know whether it is cold or hot, for anyone of right mind knows this without touching, and recognizes that it is hot and burning. And similarly, the nettle is a burning weed, and everyone knows that it burns the body that touched it, i.e. the human flesh; even though his flesh is thick, it suffers, and likewise for such widely known things. And similarly, it is well known that the letters make the hearts wise, for that is their nature with which they were created, and for that purpose they are drawn and written in books, even though there are

many people who see them but do not understand their purpose, for they are like beasts. For it is known that the primary difference between Man and beasts is speech, for Man lives and speaks, while animals do not speak. And no speech is possible without the letters that are found in the five locations in the mouth; and they are engraved in voice, carved in *Ruach*, and fixed in the mouth. However, the difference between one person and another lies in the understanding in the paths of the qualities of the letters, so that anyone who knows more of the paths of the letters and their mysteries is greater than another before *Ha-Shem* and in reality. And *Ha-Shem* influences more of His *Chochma* upon him by means of the letters, and the *Hashgacha* (providence) is pulled further to his intellect all the more his intellect adheres to the letters and to the understanding of their paths. And all the *Tzeruf* and the vowel points are undoubtedly contained in this.

And indeed, every *Maskil* (intellectual person) knows that in truth there are books that make a person wiser more than others, even by means of their literal sense. [This happens] even though they are both composed of the same letters in the same language, for undoubtedly there are many books containing poems, history, and other issues that contain neither a great benefit nor a great wisdom, and many other books that contain great benefits and wonderful wisdoms, and they reveal superior secrets to the point that they bring the minds of men closer to the knowledge of *Ha-Shem*, and a grasp of some of His wisdoms and the wonders of His deeds. And it is known that whoever invests his efforts in the former [kind of books, i.e. those without wisdom] is ignorant to begin with and will remain ignorant, were he to grow a little wiser, he would still cling to his ignorance. But he who invests his efforts in the latter [kind of books] and kills himself over

them is a human being in truth. And he pays his dues to his Creator, Who created him for that purpose. And if all the books of wisdom bring a person once to the aforementioned *Chochma* after much effort for many years, this particular *Chochma* which is the *Chochma* of the names is the only one in truth that brings a person to his final perfection which is the divine conception many times and after little effort for a little time [This happens] if a person is well composed, and is ready and accustomed, as we mentioned concerning the intermediary good *Midot*, which are a fundamental premises of this superior, holy, pure, and exonerated *Chochma*. And now that I have laid out all of my propositions, I will begin to let you know what you should do when you seek for a conception of *Ha-Shem* by the name.

Know, my son, that God will assist you, for the Name [or *Ha-Shem*] is His essence and His essence is His name; and the name of *Ha-Shem*, which is unique to Him, is composed of four letters; and they are in truth *Yu" d He" h* (יהוה = יו"ד ה"ה = 26) [*Yoh" a* (יוה"א), the four letters also used as vowels]; and they are the concealed letters [if the second version is correct, that means that these are letters that are not heard]. And as they are arranged according to head, middle, and end, they indicate the name whose secret is head, middle, and end. And that is a general secret called 'place' (מקו"ם, *Makom*), and called 'time' (זמ"ן, *Zman*), which is [] 'concealed' (אמו"ן, *Amun*). And the former emerges from *YHV" H* (יהו"ה) in a square *Cheshbon* (חשבון, numerical operation) [a kabbalistic operation that consists of the sum of the square of each letter in a name, in the case of יהו"ה, this makes $10 (י) * 10 + 5 (ה) * 5 + 6 (ו) * 6 + 5 * 5 = 186$ ארבע"ע], and the latter in *Gematria* is 'four letters' (ארבע"ע)

(אותיר"ח), and both of them in *Tzeruf* make 'matter in potential' (החמ"ר בל"ח), [=] 'nounsung from a place' (ז"ן) (ממקור"ם) [=] 'older than nature' (זק"ן מהטב"ע), and its secret is [=] 'of a feminine nature' (מטב"ע הנקב"ה), [=] 'memory' (זכור"ן) For the nature of the sky is water, and the nature of water is the sky And understand that first and wonderful secret by the saying of *Chazal* (our sages of blessed memory), "The sea resembles the heavens", and it should serve for memory, so that if you make mention you will remember and be remembered, and if you neglect to make mention, you will forget and be forgotten. And the secret of *Me"m Ku"v Va"v Me"m* (מ"ם קו"ף ו"ו מ"ם) [the spelling out of *Makom*] is [=] 'a living name' (ש"ם ח"י), and know it! And it emerges from *YHV"H* (יהו"ה) in 'male and female' (זכ"ר ונקב"ה); and that is the secret of [=] 'the *Shechina*' (השכינ"ה, the divine presence), [=] 'Shadai, Adam and Eve' (שד"י ואד"ם וחו"ה), and [=] 'male and female' (זכ"ר ונקב"ה), which is why it is the secret of 'the image of Adam and the image of Eve' (צל"ם) (אד"ם וצל"ם חו"ה), [=] 'male and female'; and it is *Ya"h* (יה"ה = 15) times *Ya"h*, which is 225, and *Ya"h* times *Va"h* (וה"ה = 11), which is 165, both making [=] 'male and female' (=390), which were created by the composition of the name *Ya"h* with the name *Ya"h* and the name *Ya"h* with the name *Va"h*. And Man is *Chaya* (חיה, living being); "And Man became a *Nefesh Chaya* (נפש חיה, a living soul)" (Genesis 2:7), and woman is *Chava* (חוה, Eve); and the secret is *Ch"Ch Ya"h Va"h* (ח"ח י"ה ו"ה): *Chet* (ח"ח = 8) times *Ya"h* are 120 (ק"כ, *Kuf Kaf*), and *Chet* times *Va"h* is 88 (ח"פ, *Peh Chet*), and the secret [in *Tzeruf*] is, 'potential has emerged' (כ"ח פ"ק). Take a *Ka"v* (כ"ף) and spell it out '*Ka"v Pe"h*' (כ"ף פ"ה), and you will

recognize the internality, which is [=] 'Aleph Lamed' (אל"ף) (למ"ד) [spelling out the name *El*, ל"א] And that secret was indicated above among the ten names, and in the issue of [=] 'Pa"ch Nis"i' (פ"ח נס"י, a miraculous trap), whose secret is [=in *Tzeruf*] *Pinchas* (פינחס), the end of the cycle of the sun; see there and you will understand!

And I already informed you that the 'created' (נברא) matter is called [=] 'the bringer of health' (מבריא), and its sign is one-thousand-two-hundred-twelve years, as the number of years from the time of exile to this day, and understand this! And their sign is, "Therefore, I will yet bring charges (אריב = 1212 when the 'א is taken to equal 1000) against you, says YHV"ה, and against your children's children I will bring charges" (Jeremiah 2:9). And the secret of *Zma"n* (זמן, time) is 'Zayi"n Me"m Nu"n' (זין מ"ם נון), which in total makes [=] 'the matter' (החומר) that is [=] 'created' (נברא). Calculate the number of 'created time' (זמן נברא), and you will find that it is in total [=] 'My name' (שמ"י), which is *Yu"d He"h* (יוד ה"א) [*Yoh"a* (יוה"א)], whose secret is common, as you shall see. And that is its path, that 'it is *Yud* (יוד) [which in the second version makes a *Tzeruf*, which means that it is the tenth in the secret of the *Yud* (י) of Yerushaliam (ירושלים, Jerusalem); and the root is the 216 (רי"ו) [the number of letters in the name of 72 letters] of the sea (ים, *Yam*) And *Yud* (י) in a square *Cheshbon* (calculation) is the *Shechina* with all the numbers that come before it from one to ten, every letter in the secret of a square [i.e. 1 + (1+2) + (1+2+3)...(1+2+...+10) 385 = *Shechina*]. And the number of *Adona"i* (אדני) and *Shada"i* (שדי) is 'the mist' (הערפל), where is *Elohi"m* (אלהים), and that is the superior [] 'firmament'

(הַרְקִי"ע); and that is the eternally [=] 'persisting river' (הַנְהַר הָעוֹמֵד), and its name is, "And a river of fire flows in front of it" (Daniel 7:10). For the 216 faces [times] testify to it: they are derived from the name and the name is derived from them. And they declare [= and their number is] 'the glory of *El* (כְּבוֹד אֵל), for "The heavens declare the glory of *El*" (Psalms 19:2), which is the internality [or the face], "And the firmament tells His handiwork" (ibid.) [which in *Tzeruf* makes] 'and the firmament tells [everything] up to the name *Ya'h*' (וְשָׁם י"ה עֲדִיּוֹ מִגִּיד) (הַרְקִי"ע) (and the firmament tells [everything] from the name *Va'h* up to the name *Ya'h*): and this is in truth *Dalet Yoh'a* (ד' י"ו ה"א) (a *Tzeruf* of ה"ה, the spelling out of י"ה); and the secret of the firmament is a spelled out *Ya'h* (י"ה), as I have mentioned. However, the second issue 'is *Vav* (וְ הִיא ו'), and its interpretation in *Tzeruf* is *Ayh"v* (וְ אִיהָ ו') – [=in *Tzeruf*] 'and where is' (וְ אִיהָ) the place of His glory to admire Him; and its secret is the sixth [*Vav* is the sixth letter, and its value is six] And the secret of the first is *Br"t* (בְּרִית), and of the second is *K"z* (כֹּזֵב); and together they are [=in *Tzeruf*] 'the daughter of a male' (בְּרִית זָכָר); [=] '*Ruach Ha-Kodesh*' is equal to them, and its secret is [=] '*Bat Kol* (בַּת קוֹל), a divine voice heard in the form of an echo), emerge' (צֵא)'. [=] 'expressing the [words of] the hosts' (מִדְּבַר עֲבָאֲרִית). And the whole intention is to bring together that which is called the tenth among the separate intellects; and that is the name of the Active Intellect with the *Nefesh* that exists in us, which is the sixth among the faculties of the body – which are the five senses, and it is one, in the secret of *H'a* (ה"א, a spelling of the letter *Heh* (ה) that equals 5+1=6), indicating the five perceiving senses and one unique faculty of internal picturing for all the bodily senses. However, it

was already clarified that *Yoh"á* (יֹה"א) is the name unique to *Ha-Shem* — praised be He — and in the secret transmutation an *Aleph* (א) is exchanged with a *Heh* (ה) and a *Heh* (ה) with an *Aleph* (א); so the name becomes *YHV"H* (יהו"ה). And when it is tripled, it becomes *YHV"H* (יהו"ה), is (הו"ה), and will be (יהי"ה), which are the head, middle, and end; and the whole of time is equally before Him unlike it is with us. And similarly, *Ehey* (אהי"ה) is the substantial name, also when *Aleph* (א) is exchanged with a *Vav* (ו) and *Vav* with an *Aleph*. In short, know that you will never find a substantial name that does not contain *Ya"á* (י"ה), for *Ya"á* is the main body of the name; and when *Va"á* (ו"ה) is added after it, which is the end of the name, the name is completed and becomes *YHV"H* (יהו"ה). And when *A"á* (א"ה) is added before it, which is the head, the name is completed and becomes *Ehey"e* (אהי"ה). And thus, *Ya"á* (י"ה) is in the middle between them, and *Ya"á* itself will never be missing or complete, for it is the middle [or interior] of the name. And thus, the secret of the name is head, middle, and end. And the secret of the first is '*Aleph* was' (א הי"ה) [together making *Ehey"e* (אהי"ה)]. And the secret of the middle is '*Yud* is' (י הו"ה) [together making *YHV"H*]. And the secret of the last is *Yihy"eh* (יהי"ה, will be) [composed of two names of *Ya"á*]. And that is the secret of the name of 12 letters; and know it! However, *Ya"á Ya"á* indicates the secret of head and end, for the secret of the first is *Ya"á Kadmoni* (י"ה קדמוני, primordial *Ya"á*), and the secret of the second is *Ya"á Pitzchoni* (י"ה פצחוני, cracking *Ya"á*), and the secret of them both is [*Kadmoni* + *Pitzchoni* = 454 =] '*always*' (תמיד); and the indication is [=] '*His speech is one, my speech is one*' (דבר"ו אחד דבר"י אח"ד), [=] '*male male*' [or memory memory] (זכ"ר זכ"ר), [=] '*in a*

change of nature' (בשנו"י הטב"ע) [=] 'every man is [or becomes] a Satan' (כ"ל אד"ם שט"ן), [=] 'every Satan is [becomes] a man' (כ"ל שט"ן אד"ם), and the secret is [=] 'the round name' (ש"ם העגול), [=] 'the name of the state' (ש"ם המדינ"ה). And so much concerns the known uttering through which the divine government is received

And also, the whole of that name is [i.e. *Ehey*, *YHVH*, and *Yihyeh* –] *O"z* (ע"ז – 77, valor), and its sign is "The name *YHVH* is a tower of *Oz* in which runs the righteous and the sublime" (Proverbs 18 10). The secret of *Ehey"e* (אהי"ה) also transmutes into *Ehey"o* (אהי"ו), and that is the head; add four to it and you get *Ehiy"i* (אהי"י), which is *YHV"H*, and it is the middle; add four to it and you get *Yihye"h* (יהי"ה), which is the end. And half of the name *Va"v He"h* (ו"ו ה"ה) is [=] 'alive' (ח"י), and it is [=] 'the one' (האחד). It is *Hod"u* (הוד"ו, they gave thanks), *Odeh"u* (אודה"ו, I will thank him), *Yod"u* (יוד"ו, they will give thanks), *Vidu"i* (ודו"י, confession), *Hoda"a* (הודא"ה, confessing), *Ho"d* (הר"ד, splendor), *Ho"d Yehud"a* (יהוד"ה, Judah), *Hoday"a* (הודי"ה, giving thanks), *Hoda"a*, for it is proper to thank His name for the sake of the twenty-two beings, which are being within being, as the number of [=] 'AHV"Y' (אהו"י, the Hebrew vowel letters, making in total 1+5+6+10=22) [-] 'together' (יחד). And on their own they are *Ale"ph H"eh* (אל"ף ה"ה), and their secret is 'heart' (ל"ב) and 'mouth' (פ"ה), and every 'mouth' is [=] 'Mila"h' (מיל"ה, circumcision), and both require circumcision, the mouth and the heart: "In your mouth and in your heart" (Deuteronomy 30 14) – the mouth to utter with it what is uttered when the honorable name is uttered, and the heart to think the name during its utterance in the very same letters, for they are the end of

any conception and the entire secret of speech *Va"v Yu"d* (ו"ו יו"ד) is [] in *Tzeruf* 'and they give thanks' (ויווד"ו) [and they point out] to the 'glory of *E"l Elohi"m*' (כבוד"ד) (א"ל אלהי"ם) ([=] the name of *Ahv"y* spelled out: *Ale"ph H"eh Va"v Yu"d* = ו"ו יו"ד א"ל ה"א), [] 'mouth block' (ד"ס"ה, or 85 [+] 64), born of the superior *H"v Y"a* (ה"ו י"א, a *Tzeruf* of *Ahv"y*), which is [] in *Tzeruf* 'loss' (הפס"ד), being 'a faculty of the superior part' (כ"ח) (החל"ק העליון), which is [-] 'a natural foundation' (יסוד"ד) (טב"ע יסוד"י) and [=] 'a fundamental nature' (טב"ע כללי"י). And they let the truth be known about all the general principles in the forms of the letters that persist and their parts. For a part can easily be changed for a while, but the change will never persist. And therefore, the primary intention in mentioning the name is to receive from it a *Shefa* (influx) of *Chochma*, *Bina*, and *Da'at*, and the second is to increase what he receives, to undo the doubt that he has in many issues, and to intensify the *Shefa* until it returns ever stronger to the receiver and ascends from one thing to the next in order to return to *Ruach Ha-Kodesh*. And the third is to be commanded to reveal the future, and the fourth is to strengthen the heart until it proves, speaks, and writes. And the fifth is to study the signs and miracles in order to bring a change of nature in its parts, when this is necessary, as *Ha Shem* commands.

And it is known that all this path depends on the name of "*Vayisa*" (ויסע, and will travel), whose secret is [] 'Chochma and Bina' (חכמ"ה ובינ"ה); and its mystery is [] 'Malach (angel) of the earth' (מלאך האדמ"ה), who is himself the 'Malach of Elohim' (מלאך האלהים), which is why it is said, "*Vayisa Malach Ha-Elohim* (ויסע מלאך האלהים, and the angel of God traveled)" (Exodus 14 19).

And this secret is the root of everything that follows, and its *Gematria* — resulting from its fourteen letters — is known from the secret of “For a hand is upon the throne of *Ya”h* (כי יד על כס יה) (ibid 17 16), [— in *Tzeruf*] ‘and let the ignorant testify’ (כ”י יעיד הסכ”ל). [—] ‘and let the fool know’ (כ”י ידע הכס”ל): “YHVH is in war with Amalek from generation to generation (מלחמ”ה ליהו”ה בע’ מ’) (לק’ מד”ר ד”ר) (ibid) And those who must [remember] forgot in the secret of the impregnation (העיבור), but you shall not forget, and understand this’

And know that the letter *Gimel* (ג) is not contained among the letters of this name, but it contains the [rest of the] twenty-one letters, as the number of *Yeh”u* (יה”ו), which is [=] *Ehey”e* (אהי”ה). However, all the letters appear [at least] twice within it, and some of them more, but two letters alone do not appear [at least] twice; and these are *Tzadi* (צ = 90) and *Tet* (ט = 9); and that is for the sake of a great secret, as they are the end of the units and tens on one side, for the numbers have two ends; and on the one side it is *Tzadi Tet*, and on the other they are *Kuf* (ק = 100) *Yud* (י = 10). However, the secret of *Tzadi Tet* (צ”ט = 99) is *Segol* (סגול, signifying the vowel ‘e’) in *Gematria*; and this is among us a name of three points (*Nekudoth*) that attest to the unified name in the following form, *Yud Yud Yud* (י”י), which is the form of three times *Yu”d* (י”ד), in the form of three verses of an equal number of letters, which are 72 72 72 [from which the name of 72 letters is taken], and their secret is *Ry”o* (ר”ו = 216 3x72) [—] ‘has spoken’ (דיב”ר). And the secret is *Res”h Yu”d Va”v* (ר”ש י”ד ו”ו) [the spelling of *Ry”o*], whose mystery is [— in *Tzeruf*] ‘his head and his hands’ (ראש”ו וידי”ו); and the sign is [—] ‘*Eheye Asher Eheye*’ (אהי”ה)

אֲנִי אֵלֹהִים, I am that I am). And that is 'law and judgment' (ח"ק ומשפ"ט) [=] 'among Israel' (בִּישְׂרָאֵל), instructing [them] that [=] 'I was and I will be' (אֲנִי הָיִיתִי וְהָיִיתִי). This is a testimony for you of the three beings that indicate 'was, is, and will be' (הוּא הָיָה וְהָיָה). For 'I' (אֲנִי) indicates 'and is' (וְהָיָה), 'I was' (הָיִיתִי) indicates 'was' (הָיָה), and 'I will be' (וְהָיִיתִי) indicates 'and will be' (וְהָיָה). And the difference between them is that the first three beings are in the speech of *Ha-Shem*, and the second are in the speech of mankind, but the secret of *Eheve Asher Eheve* [is that] they are all equal, $A"K (\aleph = 21 = \text{Eheve})$ $A"K (\aleph = 501 = \text{אשר})$ [when $\aleph = 500$]) $A"K (\aleph = 21 = \text{Eheve})$. And similarly, the secret of 'was, is, and will be' is $YHV"H$ $YHV"H$ $YHV"H$ (יְהוָה יְהוָה יְהוָה), and it is $V"K (\kappa = 26)$ $V"K$ $V"K$. Combine them together two by two, and you get '*Ha-Eloha Ha-Eloha Ha-Eloha*' (הָאֱלֹהִים = $47 = 21 + 26$). And these are three witnesses testifying clearly about divinity: [=in *Tzeruf*] 'God exists, God exists, God Exists' (אֱלֹהִים הוּא אֱלֹהִים הוּא), 'and He was, He was, and He was' (וְהָיָה הוּא וְהָיָה הוּא וְהָיָה הוּא), '*VHV* will be *VHV* will be *VHV* will be' (וְהָיָה הוּא וְהָיָה הוּא וְהָיָה הוּא) (and He will be and He will be and He will be [וְהָיָה הוּא וְהָיָה הוּא וְהָיָה הוּא]). And that is the secret of the aforementioned *Segol*. And the secret of every *Samech Vav* (ס"ו [of 'סגול']) is [] '*Galgal*' (גִּלְגָּל, wheel, sphere); thus, the secret of *Segol* [in total] is *Gal* (גִּלְגָּל 33) *Gal Gal*, and these are *Tzadi Tet* (צ"ט 99). Moreover, the secret of '*Gal Gal*' [] 'is, was, and will be' (הוּא הָיָה וְהָיָה), and that is the secret of [=] 'your God' (אֱלֹהֵינוּ), and know it!

And now that I have informed you about the secrets of these paths, which are tripled with the tripling of triple

holiness and [know that] the whole name in general is one, and that is the unified name, which is itself the *Shem Ha Meforash* let me inform you that *YHV"H* (יהו"ה) is seventy-two in this form *Yud* (י) *Yud Heh* (יה) *Yud Heh Vav* (יהו) *Yud Heh Vav-Heh* (יהוה) all together are seventy-two. And since this is so, then 'was, is, and will be' which are *YHV"H YHV"H YHV"H* (יהוה יהוה יהוה) are 72 72 72. However, this is the secret of the issue of *HV"H* (הו"ה, is): *H* (ה) *H"V* (הו) *HV"H* (הוה). And this is the secret of *VHY"H* (והי"ה, and was): *V* (ו) *V"H* (וה) *VH"Y* (והי) *VHY"H* (והי"ה). And this is the secret of the issue of *VYHY"H* (ויהי"ה, and will be) *V* (ו) *V"Y* (וי) *VY"H* (ויה) *VYH"Y* (ויהי) *VYHY"H* (ויהי"ה). And the first is [=] 'heart' (לב), the second is [=] 'judgment' (דין), and the third is [=] 'imagination' (דמיון). And the three of them are the 'twenty-six faces' (כ"ו פני"ם) themselves, and their secret is [=] 'Ka'f and Ka'f' (כ"ף וכ"ף) [also 'arm and arm' (of the scales)], the arm of merit and the arm of guilt. And all these paths that I mentioned to you are as a key to open the paths of the ten names written above. And now that I have handed you the key, I will show you the paths of the rooms within rooms that you should enter, until you find what you are looking for and reach its goals to the best of your ability. And never stray from this path in any way if you wish to discover the uttermost truth, and with it you will succeed with God's help.

"Prepare towards your God, O Israel" (Amos 4:12). Prepare yourself, devote your heart, purify your body, and pick a special place where your voice will not be heard by anyone. And be separate, alone, and secluded from all others, sit in a room or in the attic, and do not reveal your secret to anyone. And if you can do this at a house that is a bit shaded, then do it [there]. Indeed, the good and honest

thing is to do this at night. And when you prepare yourself to speak with your Creator, and ask to be informed of His *Gvurot*, be mindful to clear your thought of all the clutter of the world. And wrap yourself with a *Talit* (טלית, prayer shawl), and wear a *Tefilin* on your head and your hand if you can, so that you will be in awe and fear of the *Shechina*, which is there with you at that time. And clean yourself and your clothes; and if you can, be sure that your clothes are all white, for all this is very conducive to the intention of love and awe. And if it takes place at night, light many candles until you can see well. Then, take ink, a quill, and a board in your hands. And let them stand as witnesses before you that you are coming to make worship to YHV"Ha your God with joy and a good heart. And begin with a *Tzeruf* of a few letters with the many; and invert them and revolve them quickly, until your heart warms up with their revolutions. And pay attention to their motions and what you produce with their revolutions. And when you feel within you that your heart has heated up with the *Tzerufim*, and that with them you came to understand new things that you had not received by *Kabbalah* from another person and had not come to know through your intellectual contemplation, then now you are ready to receive the *Shefa* (influx). And [when] the *Shefa* pours down upon you and awakens you to many things one after the other, prepare your true mind to picture *Ha-Shem* — blessed be His name — and his superior *Malachim* (angels), to picture them in your mind as though they were people standing or sitting around you, and you stand among them as a messenger that the King and His servants wish to send on an errand, and he [referred to you, the messenger] stands ready to hear the details of the errand from one of them, whether from the King or from one of His servants. And after you have pictured all of that, prepare your intellect

and your heart to understand in your mind many things that will come to you from the letters thought in your heart, and contemplate their general structure and their parts, as a man who is being told an allegory, a riddle, or a dream, or as a man contemplating an issue beyond his grasp in some book of wisdom. And unravel the issue that you hear in order to come up with the best and closest solution you can think of. And apply whatever you can understand of it to yourself, and to everything that you are told by others. And all this will happen after you let go of the board and the quill, or after they fall of their own accord, out of the excess of thought and of joy.

And know that as the honorable intellectual *Shefa* grows stronger in you, so your external and internal organs will grow weaker, and your entire body will be shaken with a very strong tremor, until you think that you are surely going to die this time, as your *Nefesh* separates from your body because of its joy in grasping and recognizing what you have recognized; until you choose death over life, know that death happens only to the body. And for this cause the *Nefesh* lives in the resurrection of the dead forever. And then, you will know that you have come to the level of receiving the *Shefa*. And if you then want to honor the honorable and terrible name, and to worship it in truth in the life of the *Nefesh* and the body, hide your face and fear from gazing at God. **"Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground"** (Exodus 3:5). And return to the matters of the body, and get up from there; eat a little, drink a little, smell some nice fragrance, and return your *Ruach* to its sheath until another time. And let your heart rejoice in your fate knowing that your God *YHVH* Who teaches man knowledge in order to benefit him loves you.

And when you become versed in this choice of life and do it many times until you achieve this be strong, gather great power, and choose another [system] that is superior to that one. Make your heart and your intellectual thoughts strong and courageous, start uttering with full concentration, and prepare yourself as I have mentioned above. Direct your intellectual thoughts, and begin to utter with full concentration and with an honest, nice, and pleasant melody each and every letter of the following name with its true [natural] vowel [i.e. the one derived from the name of the letter itself]:

VaHeVa YoLaYo SeYoTe A'aLaMe MeHeShi LaLaHe

והוּ יְלִי סִיט עֵלֶם מֵהֵשׁ לָלֶה

[Utter] six names of the holy names with eighteen breaths, until (in this fashion) you reach their end, which is the name *MV"m* (מור"ם), if the *Shefa* (influx) does not force you to stop somewhere in the middle. For it is *Kabbalah* (tradition) among us that the *Shefa* comes to the complete person at the end of the first verse after uttering twenty-four names, whose sign is *Dod"i* (דוד"י = 24, my lover [specifically in the Song of Salomon]); and our sign is, "The voice of *Dod"i* knocking" (Song of Salomon 5:2). And then, you see the likeness of 'a youth' (נער"ר) or [] 'a sheikh' (ש"ך) for a sheikh in the language of Ishmael [i.e. Arabic] means an old man (זק"ן) and you see an old man; and in *Gematria*, 'youth' equals [] 'old and old' (זק"ן וזק"ן), and the secret of the name of the one who appears to you is *Metatro"n* (מטטרו"ן); and he [is called] 'a youth'. and his name is also Enoch (חנוך), and the

indication of this is, **"Educate (חנוך) the youth (לנוער) according to his way (דרכו); even though he grows old (זקן) he will not stray from it"** (Proverbs 22:6). Combine 'Enoch' with 'his way', and you will understand his secret. For as [= in *Tzeruf*] **'our way is his power' (דרכנו כחו)**, so also [= in *Tzeruf*] **'our power is his way' (כחנו דרכו)**. And when you see him strengthen your heart and you understand his words, **"Beware of Him and obey His voice; do not provoke Him, for He will not pardon your transgressions; for My name is in Him"** (Exodus, 23 21). And his name is *Shadai* (שד"י), and he is [=] Metatro"n (מטטרו"ן), the 'master of the names' (שר השמות) who speaks with [= in *Tzeruf*] **'the authority of Ha-Shem' (שר השמו)**. And the 24 names contain 72 letters. And when you speak to him, say: **"Speak my lord, for your slave (עבדך) listens"** (1 Samuel 3:9). *'A"v D"K* (ע"ב ד"ך) [the same letters of 'your slave', but signifying 72 24] – and he is [=] **'the Malach' (המלא"ך)**, the angel) that lets you know the secret of *YHVH*, and his name is 'Gabriel' (גבריאל), and he speaks out of the first verse of the holy name uttered by you; and he [=] **'shows' (מראה)** you the wonders of prophecy. Therefore, his secret is, **"I make Myself known to him in a vision (מרא"ה); I speak to him in a dream (חלום)"** (Numbers 12:6). For 'vision', whose secret is [=] **'verse' (פסוק)**, is [=] 'Gabriel' And also, 'dream', whose secret is [=] **'my witness' (עדי)**, is [=] 'Enoch' (חנוך) And **"Surely even now my witness (עדי) is in heaven, and my evidence is on high"** (Job 16:19), for this is the *Kabbalah* in truth.

And if, heaven forbid, you did not receive any speech from the first verse (the first 24 names) that you had

uttered correctly, then go on to the second verse, and that is:

NuTaHe HeAA YoReTa ShiAHe ReYoYo AVaMe

נְתַתָּה הָאָה יִרְתָּ שְׂאָה רִי אָוֶם

And direct your mind with a superior *Kavanah* (כוונה, intention, concentration), and let every breath that you take with each letter be drawn according to its vowel and tone. And in total, there are five vowels, and they are [symbolized by] *Notareikun* (נוֹטָרֵיקוֹן, acronym) [which contains all five]; and [they are] in the sign of "Engraving of a signet (פְּתִיחֵי חֹתָם), *Pituchei Chotam*, also containing all five vowels) sanctified to *YHVH* (Exodus 28 36). And that is their order: *O A E I U* (אָ אַ אֵ אִ אֻ). And you must always utter a single letter in its proper vowel, and with each letter of the same vowel you breathe a similar type of breath. Therefore, I have to tell you about the number [of letters] with similar vowels. And know that in total twenty-one letters are involved in the name of seventy-two [letters], as I told you. And thus, two letters go with the first vowel, and they are *Yo* (י) and *Ko* (ק). And ten letters go with the second vowel, and they are: *A* (א) *Da* (ד) *Va* (ו) *Za* (ז) *Ka* (כ) *La* (ל) *Sa* (ס) 'a (ע) *Tza* (צ) *Ta* (ת). And seven letters go with the third vowel, and they are: *Be* (ב) *He* (ה) *Che* (ח) *Ie* (ט) *Me* (מ) *Pe* (פ) *Re* (ר). And one letter goes with one unique vowel, which is the fourth, and it is *Shi* (ש). And another goes with another unique vowel (which is the fifth), which is *Nu* (נ). And there is another among the letters that goes with the fourth vowel, which is the letter *Gimel* (ג), and its vowel is *Gi* (י), as the vowel of *Shin* (ש),

which is *Shu* (ש). But even though it exists in the alphabet and in books, it is not part of this name [of 72 letters] for the reason that I mentioned to you. And once you start to utter the letter, start moving your heart and your head your heart with a mental picture [an imagination], for it is internal, and your head in reality, for it is external. And move your head in the shape of the vowel point of the letter that you are uttering

And that is the way of the drawing of the motion. Know that the point above the letter is called *Cholam* (חולם, O). And that point alone is above, but the four remaining vowel points are below the letter. And concerning the one above the letter, which is O (א), when you mention it with the letter *Yud* (י) or the letter *Kuf* (ק), do not move your head at first, neither right nor left nor up nor down at all, but straighten your head as though it is upon the arms of a scale, as if you are talking to a person of the same height as you face to face. And then, prolong the utterance of the vowel of the letter, turn your head upwards towards the sky, close your eyes, open your mouth, and let your words shine. And clear your throat of any phlegm, so that it does not interfere with your verbal utterance of the letter. And the utterance should last as long as your breath can take, until the breathing stops along with the motion of your head. And if your breath lasts a moment longer, do not lower your head until you complete it all. And between each letter you are permitted to wait, gather yourself, and breath as many as three breaths of the breaths of the utterance.

And know that the secret of '12 breaths' (י"ב נשימ"ת) is [=] '72 names' (ע"ב שמו"ת) and they [the 72 names] are [=in *Tzeruf*] 'put under oaths' (מוטבע"ת) ([=] until they suffer (עד אשר ישא"ו)], until they [=] 'cause a

transformation of nature' (ישנ"ו שינר"י הטב"ע), [=] 'in the image of a change' (בדמור"ת שנו"י) through [=] 'the names in the epithet' (בשמות בכנוי), [=] 'though the calculations of the *Midot* (בחסבון מדור"ת), which are the [=] 'seal of the name' (חת"ם לט"ם) {or of *Ha Shem*}. However, the secret of 'all the letters' (כל האותיות) hangs on [-] '22 breaths' (כ"ב נשימור"ת) that are [=] 'under the splendor' (תח"ת ההר"ד). And indeed, the [-] 'parts are three' (החלקי"ם שלט"ה) (the parts of the name of 72 letters are 72 triplets); and they correspond to [=] '72 *Sefirot* (ע"ב ספירור"ת), which in Man are [=] '72 thoughts' (ע"ב מחשבור"ת). But the '12 breaths' (י"ב נשימור"ת), whose secret is [=] '72 names' (ע"ב שמור"ת), are the [=] 'seal of Satan' (חות"ם השט"ן). And because of this secret, twelve months are mentioned – and understand them' ['The Satan' (השטן) is in *Gematria* 364, corresponding to the days of the year.] For twelve names [i.e. 12x26 (= *YHVH*) = 312] sum up to [=] 'a month' (חד"ט). And the transgressors of Israel are sentenced to hell in their bodies for twelve months. And the '12 breaths' have [=] 'two houses' (שני בתים), and their secret is *Vav* (ו"ו = 12), meaning 6 6, as I indicated concerning the [=] '[72] names' that are uttered. And therefore, the [12] breaths sum up to a single house [further six breaths], which will then be '18 breaths' (ח"י נשימות): "And they will add [=in *Tzeruf*] 'years of life' (שנור"ת חיי"ם) to you" (Proverbs 9 11), which are [=] '18 breaths' [=in *Tzeruf*] 'from the two *Chayot* (משנ"י חיר"ת) in which lies [=] 'the life of the *Neshama*' (חיר"ת הנשמ"ה).

And thus, you have 'two nostrils' (שני נחירי"ם) called [=] '*Aravot* (ערבור"ת, lit. willows, the name of the highest heaven in early mysticism); and understand that they are

the [=] 'nostrils of the *Neshama*' (נחירי הנשמה), and their secret is [=] 'the two *Cherubim*' (שני"ם כרובי"ם). And they are [=] 'two compound substances' (שני"ם מורכבי"ם), and they [=] 'oblige the *Shechina*' (מכריח"י) to reside (descend) on earth and speak to mankind "[And I spoke with you] from above the cover (כפרת) between the two *Cherubim*" (Exodus 25 22). For the '*First Matter*' (חמ"ר ראשון) is [-] 'above the cover' (הקש"ת) in the form of [=] 'the rainbow' (ע"ל הכפר"ת). However, the issue with the two *Cherubim* is meant to indicate 'the *Shechina*' (הכרוב"ם), cause and effect, [=] 'male and female' (זכ"ר ונקב"ה); therefore, they [the *Cherubim*] were made with a single cast in one body with two forms that face each other, and *Ha-Shem* is in between them. And everything is above the cover (and everything is [as] a 'tree above the cover' [or over the cover] [= 'the rainbow' etc.]), acting through the cover. And because of the rainbow (קשת) they are called 'a cast' (מקש"ה), for they are responsible [=] 'for the name' (ע"ל הש"ם), which is the [=] 'name of the species' (ש"ם המי"ן), for through them [=] 'every *Neshama*' (כ"ל נשמה) comes to be and dies by that name, by the effects of the 'bewitching *Teli*' (תלר"י המכש"ף) [the *Teli* is the sign of the Dragon] (and the sorcerer depends on that effect); and thus, 'every *Neshama*' is [=] 'a sorceress' (מכשפ"ה, *Machshefa*). And the scripture says, "Do not allow a sorceress to live" (Exodus 22:17), meaning: do not allow [=] 'every *Neshama*' to live. And so has *Ha-Shem* ordered in the retaliations against the wicked. "Do not allow any (lit. every) *Neshama* to live" (Deuteronomy 20 16). However, 'the breath' (הנשימ"ה) comes [= in *Tzeruf*] 'from the second' (מהשני"ה), and it is [=] 'a perfect' (משכ"ן) [=] 'sacred' (קוד"ש) [=] 'tabernacle' (משל"ם) [lit. place of

residence] (in the heart) With the [—] 'unified name' (בש"ם מיוחד) [it rises] [=] 'to the firmament' (לרקיע) in order 'to draw' (לצייר) and 'study' (למוד) the art of [—] 'deduction' (ההק"ש) [— in *Tzeruf*] 'of everything difficult' (הקשה), [—] 'with this' (בזאת) [—] 'wisdom that comes from the utterance' (החכמה מ"ן ההזכרה) And it alone is [—] 'life in the name' (חיים בש"ם) [or in *Ha Shem*], and it is mentioned and sealed in the [—] 'book of life' (בספר חיים) in order to be animated [=] 'through desire' (בחש"ק); [and it] is always intellectualizing, whenever [=] 'every thought' (כל המחשבה) [=] 'throughout the year' (כל השנה) is [focused] upon it.

And therefore, anyone who utters the name in order to live in it forever, he is the one worshiping God out of love, even though all rewards are his alone, for so did *Ha-Shem* wish in His wisdom. And concerning the vowel point called *Kamatz* (קמץ, long A), like this א — which is like a staff [or a bed] with a point underneath it — when you utter it along with one of the ten letters that I have written, articulate the letter, and move your head from left to right horizontally in the form of a straight line in the shape of its vowel. And then, return your head to the east that you are facing, toward which you utter the name. For you should have your face directed toward the east just as you pray in that direction. Then, bow your head a little and finish everything at once (the breathing and the motion of the head), as I told you in the first letter. And further, concerning the vowel called *Tzeire* (צירה, long E), like this א — which is two points sitting one to the right and one to the left — when you utter it along with one of the seven letters that I mentioned, start uttering the letter and the vowel, and then move your head from the right to the left, in the opposite direction of the *Kamatz*. For this one is

[called] the small *Kamatz*, and the other is the great *Kamatz*, and the secret of a '*Kamatz*' is [=] 'sphere' (כדור), and the secret of 'sphere' is to be [=] 'surrounding' (מקיף), and it [=in *Tzeruf*] 'produces' (מוציא), i.e. [=] 'brings forth bread' (מוציא הלחם). Thus, with it you can understand the secret of [the blessing over the bread:] 'Who brings forth bread' (המוציא לחם) from the earth. Only, you must also understand that from it [=] 'Man [or Adam] produced *Chochma*' (הוציא אדם) (חכמה), and that is what [=] 'produces the *Chochma*' (המוציא החכמה). And 'every man' (כל אדם) also [=] 'produces from the *Chochma*' (החכמה המוציא) [=] the 'portion' (ממנה) of 'a round coin' (מטבע עגול), determined by [=] 'the *Chochma* and the *Mitzva*' (החכמה והמצוה) [=] 'by means of the Tree of Life' (בעץ חיים), [=] 'and of a primordial force' (בכח). [=] 'with a unified image' (בצלם מיוחד). And the secret of *Tzeire* (צירי) is [= in *Tzeruf*] 'created' (יצר, or natural impulse), and it is a small sphere; for the secret of the great *Kamatz* is [=] 'the great sphere', but the secret of 'a small *Kamatz*' is [=] 'the small sphere'; but the secret of any plain 'sphere' [of a sealed sphere] is [=] 'the small *Adonai*' (אדני קטן), and that is clear, for it is [=] 'a small sphere' (גלגל הקטן) called [=] 'the sphere of the point' (גלגל נקודה). And after you complete that, make another utterance in the place where the letter *Shin* (שין) is found, [with] the form of the *Chirik* (חיריק, ה), like this א, and bow your head downwards as someone who bows down before the name [or *Ha-Shem*] with whom he is speaking, while it [or He] is standing before him. [And this vowel] is the opposite of the *Cholam* [the vowel ו]. And know that with these four vowels you have crowned the name [or *Ha-Shem*] king [over the four directions of space] And utter

also the letter *Nun* (נ"ו); and crown it [the name] straight from where you are (straight and forward) for as long as you can stretch your neck. And neither raise your head nor lower it, but always [keep it] straight (forward), in the shape of a *Shoruk* (שורוק, U), like this נ which is made of three points in a line that are counted as one in the middle of the letter when it goes along with the *Vav* (ו), like this ונ [another form of the vowel U]; and it all goes to the same intention. Thus, with these five forms of the vowels you have crowned the name over the six extremities of the world: up and down with the forms of נ נ, front and back in the form of a long נ, and right and left with the forms of נ נ. And the sign for the whole vowel system is 'in the hand of *YHVH* (ב"ד יהו"ה), and your sign is, **"Let us fall into the hand of *YHVH*, for His mercy is great; but do not let me fall into the hands of men"** (2 Samuel 24:14). And their secret is [=] 'a single' (יחיד"י) [=] 'God' (אל"ה) [=] 'will exonerate' (יזכ"ה) [=] 'my heart' (לב"י) [=] 'with them' (ב"ם) (or 'my heart will merit them'). And the secret is, [=] 'sufficient sufficient sufficient' (ד"י ד"י ד"י) [publisher's note: I think that he is indicating that the *Kamatz* and *Tzeire* are the right and left lines, each is a *Vav* (=6) in the form of a line, and together they make 12; and the *Cholam*, *Chirik*, and *Shoruk* are each a point, i.e. a *Yud* (=10), together making 30; and with the 12, they are 42, the value in *Gematria* of all the signs that he brings]

And if heaven forbid neither *Shefa* (influx), nor speech, nor the visions of a man, nor the likes among the visions of prophecy have yet come to you after uttering the two verses, return again and start with the third verse. And do with it as you have done with the previous ones, and neither add nor take away anything from it. And this is how it starts.

VaHeVa DaNuYo HeCheShi A'aMeMe NuNuA NuYoTa

וְהוּ דְנִי הַחַשׁ עִמָּךְ וְנָא גִיַת

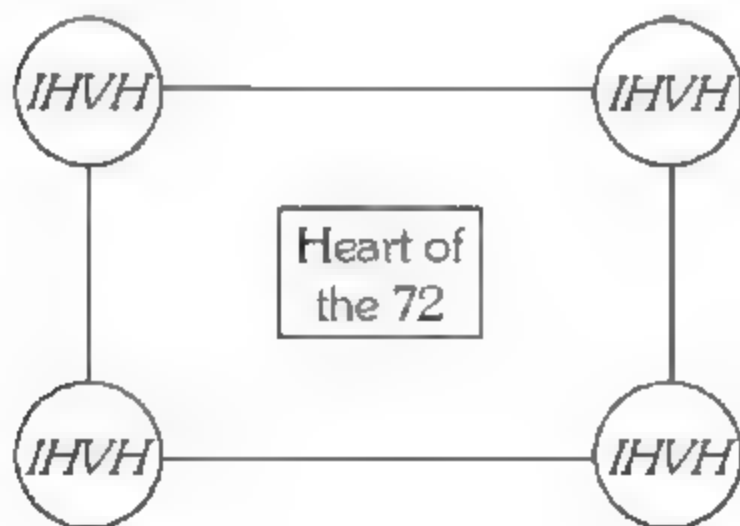
And once you complete the entire name, and receive from it what *Ha-Shem* desires to give you, thank *Ha Shem*. And if – heaven forbid – you did not achieve anything of what you asked *Ha-Shem* for, know that you must repent wholeheartedly, and weep for your lack of excellence and for uttering the name of God in vain. For *Ha-Shem* promised us in the *Torah* to bless us with His name, saying: “Wherever I mention My name I will come to you and bless you” (Exodus 20:24). And “Wherever I mention My name” (אֵשֶׁר אוֹכִיִּר אֶת שְׁמִי) is [=] ‘Wherever you mention My name’ (בְּאֵשֶׁר תּוֹכִיִּר שְׁמִי); and the secret is [=] ‘with your head mention My name’ (בְּרֹאשׁ שְׁתּוֹכִיִּר) (שְׁמִי), as I told you about the motions of the head during the sacred utterance. And the priest blessed the people by the name and is blessed from the name. And any priest who does not bless is not blessed

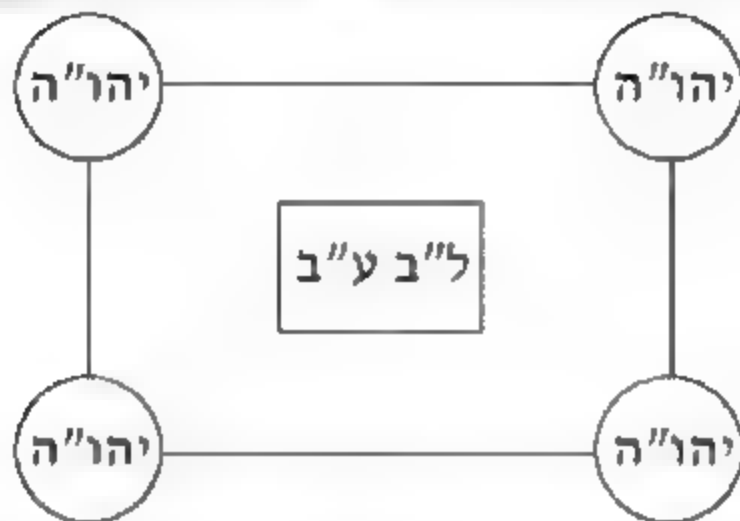
Nevertheless, “My son, do not despise the ethics of *YHVH*, do not resent His rebuke [awe]” (Proverbs 3 11), but come again, after you have repented wholeheartedly; and try again, and utter His terrible name in the same fashion, until you receive something from *Ha-Shem*. Or utter one of the other ten names, which are in the number of “I will come” (אֲבֹרָא 10), and may you get a response from heaven. And perhaps what happened to you [when you received no answer] is a test and an examination of your love of *Ha-Shem*, whether you will continue believing or turn to disbelief. And be careful not

to attribute any injustice or unlawfulness to *Ha-Shem*, “For it is not a vacuous thing” (Deuteronomy 32:47); and if it is vacuous, it is on your account. Thus, the whole *Kabbalah* of the utterance is completed, and when you get yourself truly used to it, you will succeed and become intellectual with God’s help – may His name be blessed forever and ever

And now, I come to tell you about another manner of utterance, the last one, which uses a general combination of the organs with the letters of the name according to the five paths of the circles of the name that have already been understood – which are the name *Ha-Eloha Zivo* (האלו"ה), the name *Hod Mehalelav* (הו"ד מהלל"ו), the splendor of His praises [or praisers]), the name *Salehu Ve-Zakehu* (סלה"ו וזכה"ו), His value and purity [or value and purify Him]), the name *Samar'el YHVH* (סמרא"ל יהו"ה), and the name *Me-Ha-Milah U-Me-Ha-Yare'ach* (מהמיל"ה), of the word [or circumcision] and of the moon). These names are written in the paths of the circles, and each one contains ‘24 houses’ (כ"ד בת"ס), whose secret is [=in *Tzeruf*] ‘the stain of my blood’ (כת"ס דמ"י), and with them I [=] ‘invoke my blood’ (משבי"ע דמ"י) during the utterance, and they are [=] ‘witnesses on My behalf’ (עדי"ם בשמ"י), [for] [=in *Tzeruf*] ‘heaven is my witness’ (בשמים עד"י), and their secret is [=] ‘an intellectualizing servant’ (עב"ד משכי"ל), [=] ‘a whisper with sound’ (לח"ש), [=in *Tzeruf*] ‘and receiving with a whisper’ (וקב"ל), [=] ‘the thing in his mind’ (הדבר בדע"ת), everything is [=] ‘in due time’ (עת"ו) [=] ‘by weighing [in mind]’ (משקל"ו), with the [=in *Tzeruf*] ‘weight’ (מנפ"ש), and [=in *Tzeruf*] ‘it animates him’ (ומנפ"ש) And he [should] also [=] ‘let his blood

breathe' (מנשׁ"ם בד"ם); and he [should] hand over the name with a whisper as he [=] 'received it with a whisper' (קבל"ו לח"ש), raise his 'voice in the book' (קו"ל ספ"ר), and move his organs through the [=] '24 houses', uttering a letter, watching it in a book, and breathing. And then, he [should] leave the book, close his eyes, and direct his mind. And the first direction is that he should picture that there are four camps surrounding the tabernacle, and four flags of desire (דגלי חמדה) [= in Gematria $4 \times YHVH = 104$] of round shapes surrounding the fifth one, which is of the *Nefesh*, and it has a flag like the flag of the 'Levites' (הלוי"ם), which are the [=] 'Elohim (האלה"ם)'; and these are all flags of desire in His name. And the surrounding ones are four, in the secret of the flags of desire, and they are:





[N.B.: the letters in the middle of the square could have many meanings; other possible meanings include "32 72" and "thick heart". In *Gematria* they are "heart and wheel" (*Lev Ve-Galgal*); moreover, $32 + 72 = 4 \times YHWH (26)$.]

Now, he should "circulate" these four sacred names, which have [=] 'heart' (ל"ב) [+] 'and sphere' (ולגלגל) [= ע"ב] within them [together making $4 \times YHWH$], both from within and from without, meaning that he should picture them in [external] perception and in his imagination. For the imagination in the heart is internal and lies within, while the perception in the heart is external, on account of its perceived effects, and it lies without. Thus, it is in the likeness of the internal flag surrounded by the flags of desire [] 'forever' (לעד), and it is a trusted [] 'witness' (לעד) of *Ha Shem*. For God [] may His name be blessed

has three witnesses in His world, and they are the *Teli* (תלי), the sphere, and the heart. And they are in the likeness of three kings: "*Teli* in the world as a king upon his throne, sphere in the year as a king in the state, and heart in the *Nefesh* as a king at war" (*Sefer Yetzira* 6:4). And

when the heart wins its war, it is the master of them all; and when it loses its war, it is a sold slave to them all. And it wins using its intellect, for it possesses a winning intellect the seven planets that are [in acronym, which is also an anagram of 'winning intelled'] *Shatzam Chachal* (שצ"ם חנכ"ל) And the letters are the kings of all kings; they encircle everything and are encircled with everything as the *Nefashot* with the bodies. And they appear round as the rainbow, and they rise and descend in rotation from the heads of the circles to their end. And within them there is always a tenth letter, for they are the nine kings of knowledge, which are the nine letters of the name; and they are squares [perhaps they should have been doubled] in the sign of *Chai* (ח"י, alive = 18) *Chai Chai Chai*. Add them up with the four names known as the 'flags of desire', and you will find [=in *Tzeruf* 'the blood of the flag is alive' (ד"ם הדג"ל ח"י), and also [=in *Tzeruf* 'the flag of the blood is alive' (דג"ל הד"ם ח"י)]. "The Living, the Living (*Chai Chai*) – they praise You, as I am doing today" (Isaiah 38:19). And by them you shall recognize the "Great day of *YHVH*" (for example Joel 3:4). And know that it is the way of the letters to be concealed one inside the other, in the likeness of a flag (סג, or miracle) within a flag and the likeness of a seal within a seal. And 'the letters' (האותיות) also reveal the hiding place [=number] called [=] *Tzafnat Pa'aneach* (צפנת פענח, the code breaker [a name given to Joseph]) from which you [=] 'receive the *Chochma* by means of the 216 [letters of the name of 72]' (תקב"ל החכמ"ה ברי"ו), and [=] 'within it the explicit [name] is concealed' (ב"ה מפור"ש הנעל"ם). Thus, the letters are undoubtedly the potential in the root of all *Chochma* and *Da'at*; they are themselves the substance of prophecy, and are seen in the visions of prophecy as thick

bodies speaking with the person mouth to mouth, according to the abundant intellectual depicting that is thought in the heart of the one who speaks them. And they seem as if pure and living *Malachim* (מלאכים, angels) are moving them and teach them to the person who rotates [the letters] in the form of *Ophanim* (אופנים, spheres [angels described by Ezekiel to be round and full of eyes]) [with different kinds of] airs flowing through their wings in spheres; and they are *Ruach* (רוח, spirit) within *Ruach*. And sometimes a person sees them as if they are resting upon mountains and then elevate themselves away from them; and the mountain that a person sees them resting upon or flying from is sanctified for the prophet who saw it; and he should rightfully call it holy, "For *YHVH* descended upon it in fire" (Exodus 19:18) and sanctified it in the secret of "Put limits around the mountain and set it apart as holy" (ibid. 19:23). And '*Ruach Ha-Kodesh*' lies in the [=] 'sacred mountain' (ובה"ר קדו"ש). Indeed, the 'name of a tall sacred mountain' (ש"ם ה"ר קדו"ש גבו"ה) is [=] 'the *Shem Ha-Mephorash*' (ש"ם המפור"ש, the explicit name), and know this! 'And the mountain' (והה"ר) is [=] 216 (רי"ו), whose secret is [=] *Gvura* (גבור"ה, potency); and that is [=in *Tzeruf*] 'the *Gibor* (גיבור"ר, potent one) that wages war against the enemies of *Ha-Shem* who forget His name. And after, the letters incorporate in the form of '*Malachei Ha-Sharet*' (מלאכ"י השר"ת, angels of service), who know [=in *Tzeruf*] 'the art of poetry' (מלאכ"ת) (השי"ר), and these are the Levites who are in the form of *Elohim*.

And they produce the sound of cheer and rejoicing; their sound teaches of future things and new paths, and they renew the mind of the prophet in the mysteries, secrets, and concealed matters; they command the prophet to write

Mashalim (משלים, allegories, metaphors) and riddles, and to perform strange acts that seem to people to be beastly, which is the opposite (of the nature) of the truth, as in the issue of "Just as my servant Isaiah has gone stripped and barefoot" (Isaiah 20:3) and such like, until the brainless and empty minded say, "The prophet is a fool, the man of *Ruach* is a madman" (Hosea 9 7) [This happens] even if you said that the issue of naked and barefoot was a *Mashal* (allegory) that was seen by the prophet, not something that actually happened. Still, you would be forced to say that after the prophet has written it explicitly in his book, and did not say that it is a *Mashal*, the fools who are wise in their own eyes would think that it was meant literally. And they raise their voice against the wise men who say that it was a *Mashal*, and call him a heretic and an unbeliever for not believing in the lies that they believe. And *Ha-Shem* never intended for any of His words to be taken as they think, and neither did the prophet in any of the details of the *Mashal*. And all this is caused [in them] by the *Chochma* (Wisdom) being [as] a seal within a seal, a highly concealed and deep matter. And therefore, the ignorant does not recognize the intention of the wise in anything that he does, and understands nothing of the intention of his books, and for them silence far excels speaking. And it is known that two different, opposite, or contradictory opinions hate each other regardless of anything else, sometimes by nature and sometimes by choice. Therefore, do not be surprised when you hear those of one opinion condemn and curse those of the other opinion. For this is necessary to both, and both are in their right, for some will stand [to receive] the curse and others the blessing. However, when both opinions are equal in everything, and their intention is to verify each other and benefit each other, you will not find a difference between them, but

rather the one is the other; and it is as if both are a single unified thing.

Therefore, if your mind is the same as mine, and my mind is the same as yours, prepare yourself in the hallway so that you may enter the hall; and the secret of 'hall' (טרקלין, *Traklin*) is [=] *Kodesh* (קדש, holiness), and that is *Ruach Ha-Kodesh*. And the secret of 'hallway' (פרוזדור, *Prozdor*) is 'morning' (בקר, *Boker*), for it comes first, as is known by the exchange of the *Bet* (ב') [of *Boker*] with the *Peh* (פ') [of *Prozdor*] according to the letter sequence of *BVMP* (בומ"ף, the letters produced by the lips). And it is derived from the criticism (בקרית, *Bikoret*) of the *Chochma*, from which you can recognize the second [i.e. the 'hall' that follows it]. Indeed, *Traklin* (טרקלין, hall) is a Greek word that means 'thrice good'. Hence, the secret of the triple holiness – concerning which is known by approximation that it is one and triple [by an approximate single triple knowledge] – is the holiness of the names. But *Prozdor* is in Greek *Pridizo* (פרידיזו) [=317, for *Gematria* reasons; it should probably have been *Pridezo* (פרידזו)], and so it is equal in *Gematria* to 'king and *Gibor*' (מל"ך וגיבור), who is the [=] *Malach Ha-Gvura* (מלאך הגבורה, angel of potency), and its secret is [=] 'a *Malach* and a friend' (מלאך וחב"ר, or a *Malach* and a connector), [=] 'a natural connection' (חב"ר טבעי); and its mystery is [=] 'the *Chochma* and the moon' (החכמה והירח), and its name is the [=] '*Heichal* (palace or temple) of the utterance' (למזכ"ר) (היכל הזכרה) to the [=] 'utterer' (למזכ"ר); and it is meant for [=] in *Tzeruf* 'the males' (לזכרים) and not for the females. And 'flesh and blood' (ובשר ודם) is in *Gematria* 'females' (נקבות) and 'the *Malachim* of Death' (ומלאכי המוות). And the name that is called

'unified' (מיוח"ד) is entirely [] 'alive' (חי"ם). Therefore, it should only be revealed to someone who has a 'masculine heart' (לב זכ"ר) [] 'pure above and pure below' (ז"ך מעל"ה וז"ך מט"ה), and whose intention in the utterance of the name is purely for the sake of heaven

And now, my son, listen to me, let me advise you and God will be with you. Be careful of 'the great fire' (הא"ש) (הגדול"ה) that surrounds [=] 'the demons' (השד"ם) who are created from the [=] 'white semen' (זרע לבן) that is called [=] Satan (שט"ן), which is born of an [=] 'uncircumcised tail' (זנ"ב ער"ל) and which [=] 'bares the genitals' (מגל"ה ערוה). It is only right to repay it with a [=] 'bad payment' (הגמול הר"ע), which is [in] [=] 'a bad body' (גוף ר"ע), and it is [=] 'alive, speaking, and imagining' (חי"י מדב"ר ומדמ"ה), [=] 'making the [supreme] cause' (גור"ם העל"ה) [=] 'force nature' (להכרי"ח הטב"ע) [=] 'through utterance and knowledge' (בהזכר"ה ומד"ע). But if your intention is for the sake of heaven, have no fear of other people, and say: "**YHVH is with me; I will not be afraid. What can man do to me? YHVH is with me; He is my helper. I will look in triumph on my enemies**" (Psalms 118:6). And mention the name of *Ha-Shem* with your organs, and picture the whole world in three pictures, which are head, belly, and chest (גוויה) in Man, and in the form of head, belly, and chest in the world as well. For each body of the particular bodies in the world possesses the six extremities, and no body can ever exist without the six extremities, which are the six sides [of the cube] up and down, front and back, left and right. And three dimensions contain them, which are length, width, and height, and they are called line, area, and body. A body is that which has height; width is what an area of the body has, and length is what is called a line. And it is as if

that body also has a head, a belly, and a chest, meaning a head, an end, and a middle. The head is the first side that you measure, and the end is the termination of the head, as its tail, and the belly is also as the tail of the head, along with all its hosts that are below. And the middle is the center of the body, as the chest, which is the place of the heart. And the picture that you make during the utterance, in order to temporarily change the nature of some body, alone or in front of others, is to think the name of that body in your heart. And if it is made of two letters as *Yam* (יָם, sea), you wish to turn it into its opposite, and the name of its opposite is *Yabasha* (יָבֵשָׁה, land), combine *Yam* and *Yabasha*, and the head and end [i.e. the first and last letters of the combination] will be *Yah* (יָה). However, the middle will be *Meyabesh* (מֵיבֵשׁ, drying out); so you have *Yah* (יָה) drying out sea [to] land, for it truly turns sea into land. And with this picture you should do everything you need to utter.

And say thus: First, the middle of the head *He* (ה), and picture the middle of your head, as if you are contemplating and watching the middle of your brain and its innermost point in your mind. And you see the letter *Heh* (ה) engraved upon it, preserving the existence of the point of your brain. And think further, and breathe if you wish, up to three breaths, which are 'a single breath' (נְשִׁימָה אחת) emerging from the three places each time, together making [ט] 'nine breaths' (נְשִׁימוֹת) And immediately [— in *Tzeruf*] 'Satan will die' (שֵׁטָן יָמוּת), for it was [lit. they were] [— in *Tzeruf*] 'opposing' (מִשְׁטִינֹת) [—] 'the conceptions in the blood of a Man' (הַהֲשֹׁגוֹת בַּדָּם הָאָדָם) (and it became 'blood of a Man'), [—] 'a blood of a beast' (דָּם בַּהֲמָה). Indeed, the secret of [—] 'a single breath' (נְשִׁימָה אחת) is [—] '*Shi'n Dale't Yu'd*

(שׁי"ן דל"ת יר"ד), the name *Shadai* spelled out), which is the [] 'second seal' (חות"ם שני), when the [=] 'seal of the *Machshava* (thought)' (חות"ם המחשב"ה) separates into [=] 'two houses' (בשני בתים). And there I saw [=] 'the likeness of Satan' (דמו"ת שט"ן), and you may perhaps see it too, but have no fear, and do not dread, "For I am with you to salvage you, thus said YHVH (Jeremiah 15 8). And it [=] 'kills the demons' (המית השדים) with [=] 'the seal of the *Messiah*' (בחות"ם), [=] 'kills the bad blood' (ממית הר"ע), and also [=in *Tzeruf*] 'kills the bad *Midah* (attribute, trait)' (ממית מיד"ה רע"ה); and it [=] 'dies by the precious hand' (מ"ת מל"ד היקר"ה), by the power of [=] 'the three breaths' (ג' הנשימו"ת), which are [=] 'a single breath' in [=] 'two houses' that are [=] 'both Satans' (שניה"ם שטני"ם); and in them [=] 'both is the unified name' (שני"ם שמ"ו מיוחד"ד).

And utter also the middle of the end **A** (א), and picture the inside of your belly as if there is a point there and the letter *Aleph* (א) preserves it. And when you utter anything of the word segments that are [arranged according to] head, middle, and end, do not prolong it, but utter it as a person who calmly asks someone which letter preserves a particular spot, and is waiting to hear what letter he mentions. And if you hear a letter mentioned by him, do not repeat it, for he uttered it for you, but rather know that He is already speaking to you, "For God speaks once (באחת, or by a single one)" (Job 33 14); and rejoice in your heart.

And utter also the head of the end **La** (ל), and picture yourself looking at your navel. And do not pause to breathe in between the mentioning of the place of your

organs and the mentioning of the letter that governs the said organ. And even though you pause a little between them to listen, let it all be with a single breath. And always let your breath come to an end during the utterance of the letter and nothing else, unless you get an answer that mentions the letter for you. Therefore, it was written, **"Wherever I mention My name"** (Exodus 20:21), and it did not say, **"You' mention My name"**. And the secret is *A"t* (א"ת) – I mention (אזכיר) [and] you mention (תזכיר) [if I mention you mention], if you mention I mention. And when you get an answer, take that as though you answered yourself, and picture the thing of which you are trying to invert [the nature of] front and back; and see it as though it is already inverted.

And after you complete the whole name, and you wish to invert it, draw the form of an upside down [or inverted] *YHV* (יה"ו) over its six sides. And put the seal of its upper side at the place of the seal of the lower side, as in the form of your heart. Do not use a pen and do not use ink, for you have already uttered what was written with pen and ink in the drawing of the circles. And shut its eyes, and put the seal of its front in the place of the seal of its back, and the seal of the right in the place of the seal of the left. And thus, with this picture you can invert the form of the world with the intention of your heart, and that shall be after you complete the name. And before you begin, direct your intention to the picture of the inversion alone, meaning that your entire intention is to be 'an inverter of nature by the *Ruach* of *Yah*' (מהפ"ך הטב"ע בר"ח י"ה) that is [=] 'in your creator' (בבורא"ך), and [=] 'He created it within you' (ברא"ו ב"ך), which is [=] 'the essence of the being' (עצ"ם) [=] 'of speech' (הדיבר"י) (ההוי"ה). And you do not need to picture the inverted thing by any other picture, but only a

picture first, the intention of the picture in the middle, and a picture in the end. And during the action itself, [use] 'the inverted picture' (צִיּוּר הַפֶּרֶךְ) as you shall see below, whose secret is [] 'the *Tzerufim* of YHV (צִירוּפֵי יְהוָה), which are [] in *Tzeruf* 'the pictures of His mouth' (צִיּוּרֵי פִּה), [] 'Tohu' (וְתוֹהוּ), and [] 'something out of nothing' (וְיֵשׁ מֵאֵין). And they are [] 'the camp of *Shadai*' (מַחֲנֵה שַׁדַּי) that depends on the [=] 'revolution of the name' (גִּלְגּוּל הַשֵּׁם) [=] 'by the power of the incantation' (בִּכְחַל הַהִשְׁבַּע). And out of the [=] 'inverted picture' [=in *Tzeruf*] 'the inversion of the form' (הַפֶּרֶךְ הַצּוּרִי) will be renewed, and it becomes [=in *Tzeruf*] 'an inverted form' (צוּרִי הַפּוֹכֵחַ) with [=] 'a new composition' (מִהֲמוֹגָה חֲדָשָׁה).

And utter also the end of the end *Va* (וְ), and do not let your thought be distracted from the name by anything in the world – and even if a dog, a cat, or a mouse runs before you, or anything else that you did not have at home with you, for this running is of the work of the Satan (הַשָּׂטָן) who roams that land; for it [=] 'roams the brain' (הַשָּׂטָט בַּמִּחָה), and produces the likeness of something that has no reality at that time and place, for it is in charge of doing so. And it holds sway over any body composed of inferior matter and inferior form. And it comes to test you in order to benefit you in the end, if you are found complete and loyal to *Ha-Shem*. For even though it is Satan, it is the *Malach* (angel) of life as it is the *Malach* of death; and if it did not exist you could not possibly exist, while if you did not exist it would still exist, for it is general and you are particular; it is primordial and you are brought into existence, and it is eternally present in existence, while you are temporary. And nevertheless, it is a *Malach* and a messenger of *Ha-Shem*, it speaks on His behalf and is

beautified in His name, and you come to take its government that it holds in its being. And you seek to remove the crown of its kingship and *Tiferet* (תפארת, beauty) from its head, put it on yours, and annihilate it from the world. Thus, how would it not come up with schemes to bring before you and scare you until you run away from it and leave its powers in its hand? But have no fear of it, for *YHVH* your God is with you.

And utter also the head of the middle *He* (ה), and when you mention the organs, you already know by what I said that it is as if there are three points in your head: front, which is the head of the head, middle, which is within the head; and back, which is at the end of your head. And think that there are three points in your chest, the place of your heart: front, which is the head of the middle; middle, which is the middle of the middle – and it is one point at the center of the heart; and back, which is the end of the middle. And also think that there are three points in your belly: front, which is the point of the navel, the head of the end; middle, which is the point of the coils of your intestines and the middle of the end; and back, which is the point of the end of advice, which is the place of the kidneys where the spinal cord is completed, the end of the end. And thus, everything that is at the front is commonly called head, including the head, the middle, and the end. And everything that is in the middle is commonly called middle, including head, middle, and end. And everything that is at the back is commonly called end, with a head, a middle, and an end. And all this is clear and requires no further explanation.

And utter also the middle of the middle *Za* (ז), and you already know how to picture the places of the points that you utter. However, you should also know the secret of the

beginnings of the second word segments [onward], indicating end, middle, and head, being combined with another letter before them, as all the *Heh*'s (הה"ו) that are uttered first, with the head, with the middle, and with the end. In the first name they come before the organs, but in the last four names the organs come before the letters. But after the three that are in the holy language, the holy name *YHV* (יה"ו) is sealed: the first in the seal of *Heh* (ה), and the last in the seal of *Aleph* (א), which is *Heh* (ה"א): combine it with the name *YHV* (יה"ו) and you get [in *Tzeruf*] 'he is *Yah*' (הוא י"ה). And the secret is [=in *Tzeruf*] *Ah* (א"ה) *V* (ו) *Yah* (ה"י), [=in *Tzeruf*] *YHV* (יה"ו) *Ha* (ה"א); and the principle is [=in *Tzeruf*] 'he is *Hy*' (הוא ה"י) and 'she is *Hv*' (ה"ו). "I was the craftsman at his side. I was filled with delight day after day, rejoicing always in his presence" (Proverbs 8:30).

Ha-Rosh Ha-Toch Ha-Sof [head, middle, and end with a *Heh* (ה) in front of them, making them the head, the middle, and the end] (הראש התוך הסוף).

RoshY TochY SofY [same with a *Yud* (י) at the end making it my head, my middle, and my end] (ראשי תוכי סופי).

RoshO TochO SofO [same with a *Vav* (ו) at the end making them his head, his middle, and his end] (ראשו תוכו סופו).

Roshah TochaH SofaH [same with a *Heh* (ה) at the end making them her head, her middle, and her end] (ראשה תוכה סופה).

KamA MetziA BatrA [Aramaic for first, middle, and final, all with an *Aleph* (א) at the end] (קמא מצינא בתרא).

There you have the mystery of the five paths of the name and the reason why they were combined with the organs of the body in general. And in each name they are uttered 216 times, and 216 times 5 are *A"ף* (א"ף = 1080 when 'א = 1000); and their secret is the [] 'traditional hour' (מסורת השע"ה) [which was divided into 1080 parts]. For indeed 'A"ף is one hour' (א"ף שע"ה), [] in *Tzeruf* 'the *Shefa* of *He"ח*' (שפ"ע ה"ח), [-] 'I am one hour' (שע"ת = אנכ"י). And it is similarly with the other *Heh* (ה'). Thus, the secret of both is *Anochi Anochi* (אנכ"י אנכ"י), and both of them are [=] "in the image of *Elohim*' (בצלם אלהים) **He made [created] Man**" (Genesis 9.6). And indeed, 216 times *Yud* (י = 10) is two-thousand-one-hundred-sixty, as the two *Heh*'s [each being equivalent to 1080]; and that is the secret of 'in his image' (בצלמו): in an image, in an image, and in an image. And indeed, 216 times *Vav* (ו = 6) is *Afyo* (אפ"י), a combination of *A"ף* and *Ryo* (ר"י = 216), but 216 times *Aleph* (א = 1) is 216 again, and in general they are *Tzur Israel* (צור ישראל), the rock of Israel) (*Yud* [י] is 'in the image' (בצלם, *Be-Tzelem*), [the image of] two *Heh*'s (ה'); each equals 'in the image', *Vav* [ו] *Afrio*, *Aleph* [א] *Ryo* [ר"י]; altogether they are *Tzur Israel*).

And utter also the end of the middle *Yo* (י), and combine it always in your mind with its vowel as I told you many times. However, you should also know the number of the letters of the name that are common to the beginning and the end. Know that in every house the first *Heh* (ה') appears nine times, and their sign is 'man' (אדם = 45); thus, you have 'man' always sealed in the head. And the secret of *Yu"ד* (יוד) is double; thus, you have Man King (הכ"ל, אדם מלך, 90), and together they make a crowd (הכ"ל,

crowd, audience = 135). And nine times *Vav* (ו = 6) is 54, and together they make [=] 'the camp of *Elohim*' (מחנה'ה) [=] 'in the life of the world to come' (בחיל'י) (אלהי'ם); and these are [=] 'the physical *Ofanim*' (באופני'ם גופני'ם). Put Man along with them on account of the *He"h* (ה'ה), and they are [=] 'bodies from vapors' (גופי'ם מאדי'ם), and in general they make [=] 'my path' (דרכ'י). Put another nine for the [final] *He"h* (ה'א), and altogether they contain [=] 'all the parts' (כל החלקי'ם); and they let [=] 'the general law' (ח"ק הכללי'ם) be known, and with them [=in *Tzeruf*] 'all the laws' (כל'ל) (החקי'ם) are completed. And the sign is, "The earth is 'my foot' (רגל'י) - stool" (Isaiah 66:1). And the secret is, "He [=] 'created them' (ברא'ם) male and female and called them Man" (Genesis 5:2).

And utter also the head of the head *Va* (ו), and keep to the path that you heard about. And understand why the last ones are in Aramaic, from which you can understand the secret that *Malachei Ha-Sharet* (מלאכי השרת, ministering angels) do not understand Aramaic. For if you look at the *Tzeruf* of *Malachei Ha-Sharet*, you will [=in *Tzeruf*] 'recognize the name of God' (תכיר ש"ם הא"ל); and know that [=in *Tzeruf*] 'they are the congregation of Israel' (ה"ם כ"ת ישראל'ל). And they do not understand Aramaic, for the secret of the congregation of Israel [=] 'enlightens the intellect' (מאיר'ת השכל'ל), and it is [=] 'an Aramaic count [or *Sefira*]' (ספירה ארמי'ת). Indeed, the secret of the 'Aramaic language' (לשון ארמי'ת) is [=in *Tzeruf*] '231 breaths' (רל"א נשימור'ת), whose secret returns [=] 'the kingdom of Israel' (מלכות ישראל'ל) to its excellence. And the secret of the congregation of Israel [is that it] does not know [=] 'the kingdom of Israel' [=] 'to

pronounce His faith' (לִבְשָׁר אֱמוּנָתִי) [=] 'in the Aramaic language' (בְּלִשׁוֹן אֲרָמִית), as in the issue of the 'three gates' (תִּלְתָּא בְּבִי) [three sections of the *Talmud* dealing with damages], which are [=] in *Tzeruf* 'the true religion' (דָּת אֱמִית) and the [=] 'Midah of front and back' (מִדָּת) (פְּנִיָּם וְאַחֲרֵי). *Kama* (קָמָא, the first) is the *Mitzva*, *Metzia* (מְצִיעָא, the middle) is the secret, *Batra* (בְּתָרָא, the last) is the cause. And these are the three paths of *Ha-Shem* in order to know the *Mitzva*, to know its secret, and to know its cause. However, its 'secret' (סוּדָּה) is its [=] 'revolution' (סִבּוּבָה), and its 'cause' (סִיבַתָּה) is its [=] 'understanding' (בִּינָתָה) that is known from [=] 'its writing' (מִכְתָּבָה). And every *Mitzva* (מִצְוָה) is a [=] 'bringing into existence' (הַמְצָאָה), and every 'bringing into existence' is [=] 'a composition of nature' (טְבִיעַ), which is [=] 'the nature of the vapors' (טְבִיעַ), (הַמְזוּגָה), which is [=] 'the nature of the vapors' (טְבִיעַ); and every *Mitzva* has natural general kinds and particulars.

And utter also the end of the head *Va* (וָא), and with it you will have completed the nine kinds of knowledge that emerge from the name *Ha-Eloha Zivo* (הָאֱלֹהִים הַחַיִּים), with the revolution of the circle that is ready and prepared to receive the power that changes nature by means of the intellect that effects the motion. And you should do the same with the rest of the houses. And I wish to tell you further about the secret of the [six] sides, and they are outlined along with all their seals in *Sefer Yetzira* (1 12 13) as follows

Five sealed the top turned upward and sealed it with *YH"V* (יְהוָה).

Six sealed the bottom turned downwards and sealed it with *YV"H* (יְרֵחַ).

Seven sealed the east turned forwards and sealed it with *HV"Y* (הרי').

Eight sealed the west turned backwards and sealed it with *HY"V* (היו').

Nine sealed the south turned right and sealed it with *VY"H* (ויה').

Ten sealed the north turned left and sealed it with *VH"Y* (והי').

And these are all the 'corners of the brain' (פנו"ת המ"ח), with which he [=in *Tzeruf*] 'turned and sealed' (חת"ם) the [=] 'seal of the general principles' (חות"ם) (הכללי"ם), and also [=] 'the seal of the new moons' (חות"ם המולדי"ם), which is the [=] 'key of the day' (מפת"ח היר"ם), which is 'also *Miho* [מיה"ו], a *Tzeruf* of 'the day' – [היר"ם] (ג"כ מיה"ו). However, its secret is [=] 'an inverting Aeries' (טל"ה מתהפ"ך) [=] 'from the *Midah* of inversion' (ממד"ת הפ"ך).

And that is the straight form:

Seal of the top, *YH"V* (יהיו').

Seal of the bottom, *YV"H* (יריה').

Seal of the front, *HV"Y* (הרי').

Seal of the back, *HY"V* (היו').

Seal of the right, *VY"H* (ויה').

Seal of the left, *VH"Y* (והי').

And there are many *Tzerufim* and wonderful *Gematrias* in these connecting seals that point to the *Chochma* of divinity, but our intention here is to discuss the inversions.

And this is the form of the inversions.

Seal of the top, *YV^WH* (י"וה).

Seal of the bottom, *YH^VV* (יה"ו).

Seal of the front, *HY^VV* (ה"ו).

Seal of the back, *HV^YY* (ה"י).

Seal of the right, *VH^YY* (וה"י).

Seal of the left, *VY^HH* (ו"ה).

These are the two forms – the straight and inverted – with which every body in the world is sealed. And the sign for the numbers of the first ones is 'servants' (עבד"ם), and for the others is 'servants'; and together they are 'many' (רבי"ם). And from the honorable name there are still 'six *Heh's*' (ו"ו הא"ם) left according to this outline, whose secret is 'it is a special [or unified] day' (יום מיוחד) – [=] 'Heh (5) living *Vav's*' (ה"א וו"ן חי"ם); and all of them are [=] 'for *YHVH* (ליה"ו), and know them' And now write six times *Heh* ('ה) in front of the six names in order to complete the entire unified name, complete in its four letters; and you will find that the whole name will be completed in truth.

And this is the straight form:

Seal of the top *YH^VVH* (יה"וה)

Seal of the bottom *YV^HHH* (י"והה).

Seal of the front *HV^YYH* (ה"ריה).

Seal of the back *HY^VVH* (ה"יוה).

Seal of the right *VY^HHH* (ו"ההה).

Seal of the left *VH^YYH* (וה"ייה).

Their first secret is 'NChH"L' (נכה"ל = 5 x YHV [יהו]) [=in *Tzeruf*] 'to the *Kohen* (priest)' (לכה"ן), and that is for five names paralleling the five left fingers, and their secret is [=] 'glorifying' (עלה) and [=] 'praising' (מהל"ל) [=] 'to the Jews' (ליהודי"ם), [=] 'to the *Kohen*' (לכה"ן). And what remains in their end is. to her shall be, "my splendor' (הוד"י) [=in *Tzeruf*] 'will confess' (יוד"ה) [=] 'the ink' (הדי"ו) [=] 'and the hand' (וה"ד)" [my splendor will be her's, as the ink and the hand confess]. And the known seal, which is unified. 'so (כה"ה. *Koh*) is to the Jewish' (ל"ה) (ליהודי"ם) [=] *Kohanim* (הכהני"ם), [=] 'all the Jews' (ל"ל) (ליהודי"ם) [=] 'know' (יודע"ם) [=] 'the new moons' (מוליד"ם) [=] 'and they are witnesses' (ועדי"ם) [=] 'of general' (כללי"ם) [=] 'water' (ממי"ם). And the names [=] 'Sinai' (סינ"י) are [=] 'a powerful' (בע"ל כ"ח) [=] 'ladder' (בע"ל החכמה) (סל"ם) [=] 'in all the *Chochma*' (הכל"ל בחכמ"ה) just as [=] 'everything is in the *Chochma*' (החכמ"ה בכל"ל). And the truth of the formation of Man is [=] 'the brain is from the heart' (הל"ב) (המ"ח מהל"ב) as 'the heart is from the brain' (הל"ב) (מהמ"ח). Add the name to them, and you will find that their secret is 'the sun and the moon' (החמ"ה והלבנ"ה). in which lies the seal of [=] '*Chochma* and *Bina*' (החכמ"ה) (והבינ"ה), by which I will [=] 'gain' (אקנה) [=] 'my world' (עולמ"י) And the secret of the names is that the first are five together, and the last one is on its own, and their sign is [=] 'NChH"L ChH ChV' (נכה"ל כ"ה כ"ו) [= 6 x YHVH]

And the secret is, "[=] 'On His right' (מימינ"ו) a fiery law (אש דת) for them" (Deuteronomy 33:2); [=in *Tzeruf*] 'on His right is the law of His left' (מימינ"ו ד"ת שמאל"ו), [=] 'on His left is the law of His right' (משמאל"ו ד"ת ימינ"ו),

and the secret is, [] [and] 'the *Midah* of right and left' (מד"ת ימין ושמאל), [] 'the *Midah* of His right is His left' (מד"ת ימין שמאל), [] 'the *Midah* of His left is His right' (מד"ת שמאל ימין), [] 'He is not in the likeness of the sky' (אין לו דמו"ת שמי"ם), [] 'He does not possess the *Midot* of the sky' (אין לו מדו"ת שמי"ם), [] 'the likeness of His right is left' (דמו"ת ימין שמאל), [] 'the likeness of His left is right' (דמו"ת שמאל ימין), [] 'and they are born as something out of nothing' (ומולדת"ם י"ש מאין), [=] 'producing names from nothing' (מוליד מאין שמו"ת) - [=] 'Jessie producing beliefs' (יש"י מלמד אמונ"ת) - [for] [=] 'there are those who teach beliefs' (יש"י מלמד"י אמונ"ת); [=] 'and Man has many names' (ולאדם מיני שמו"ת), [for] [=] 'the waters of Man are languages' (מימ"י אד"ם לשונות) [that] [=] 'profess the true language' (מוד"ם לשרון אמת"י), and [=] 'they teach a person his beliefs' (מלמד"י אמונ"ת) (ראי"ש), though it seems as heresy; [but] [=] 'they make his religion believable' (שמאמיני"ם לו דת"ו) [=] 'and they believe in his religion' (ושמאמיני"ם לדת"ו), [for] [=] 'the origins of the sky are nothing' (מולדת שמי"ם אין) [=] 'and the origins of nothing are the sky' (מולדות אין) (שמי"ם) - [=] 'My name that has no likeness' (מאין לו דמו"ת שמי"ם), [=] 'My likeness that has no name' (דמות"י מאין לו ש"ם); [=] 'and I have no name from likeness' (ואין לו ש"ם מדמו"ת), [] 'and I have no likeness from a name' (ואין לי דמו"ת מש"ם) - [] 'a spelled out *Shi"n Me"m Yu"d* (ש"ן מ"ם יו"ד מלאות) [spelling out 'my name' (שמ"י)]; [=] 'My name is a true imagination' (שמ"י דמיון לאמת"ו).

All in all, from all the *Tzerufim* that I have made in this revolution you can verify the root of the knowledge of the

name, and you can understand the whole intention behind it and its utterance. And you can know that the secret 'in the raw name' (בש"ם הגלמי) [] 'is revealed in My name' (מגלה בשמי) (מגלה בשמי), for there is 'in the raw name' [] a *Nefesh* (נפש) [] 'from a name' (מן ש"ם), which is [] 'breathed' (מנש"ם) [] 'from the *Shechina*' (מהשכינה); and that is [] 'a known name' (ש"ם ידוע), which is [] 'a general name' (ש"ם כללי). [=] 'a body from form' (גוף מצורה), [=] 'a form from body' (צורה מגוף).

And this is the inverted form:

Seal of the top, *YV"HH* (יר"ה).

Seal of the bottom, *YH"VH* (יה"ו).

Seal of the front, *HY"VH* (הי"ו).

Seal of the back, *HV"YH* (הרי"ה).

Seal of the right, *VH"YH* (והי"ה).

Seal of the left, *VY"HH* (וי"ה).

And these are the *Tzerufim*, outlined here with complete names. Their arrangement requires much thought, but they have 12 *Tzerufim*, their total number is 312, and they have 48 letters. And their secret is, 'David Messiah son of Jessie' (דוד משיח ב"ן יש"י), and the secret in *Tzeruf* is 'David son of Jessie Messiah' (דוד ב"ן יש"י משיח), and also 'Messiah son of David youth' (נער משיח ב"ן דוד נע"ר) [and *Necar* is an epithet of Metatron], and the names are double: 'seven seven' (שב"ע שב"ע) [] 'in the *Midah* of *Rachamim*' (במד"ת הרחמים). And thus, all the primary issues concerning this unified name have been completed, and nothing remains to be written about it except this form [and they are 144 (קדם, east) *Havayot* (הויות)]

1

YHVH YHHV YVHH
 HVHY HVYH HHYV
 VHYH VHHY VYHH
 HYHV HYVH HHVY

2

YHHV YVHH HVHY
 HVYH HHYV VHYH
 VHHY VYHH HYHV
 HYVH HHVY YHVH

3

YVHH HVHY HVYA
 HHYV VHYH VHHY
 VYHH HYHV HYVH
 HHVY YHVH YHHV

4

HVHY HVYH HHYV
 VHYH VHHY VYHH
 HYHV HYVH HHVY
 YHVH YHHV YVHH

5

HVYH HHVY VHYH
 VHHY VYHH HYHV
 HYVH HHVY YHVH
 YHHV YVHH HVHY

6

HHYV VHYH VHHY
 VYHH HYHV HYVH
 HHVY YHVH YHHV
 YVHH HVHY HVYH

7

VHYH VHHY VYHH
 HYHV HYVH HHVY
 YHVH YHHV YVHH
 HVHY HVYH HHYV

8

VHHY VYHH HYHV
 HYVH HHVY YHVH
 YHHV YVHH HVHY
 HVYH HHYV YHYH

9

VYHH HYHV HYVH

10

HYHV HYVH HHVY

HHVY	YHVH	YHHV	YHVH	YHHV	YVHH
YVHH	HVHY	HVYH	HVHY	HVYH	HHYV
HHYV	VHYH	VHHY	VHYH	VHHY	VYHH

11

HYVH	HHVY	YHVH
YHHV	YVHH	HVHY
HVYH	HHYV	VHYH
VHHY	VYHH	HYHV

12

HHVY	YHVH	YHHV
YVHH	HVHY	HVYH
HHYV	VHYH	VHHY
VYHH	HYHV	HYVH

ב

יהוה	יהוה	יהוה
הוהי	ההיו	הוהי
והיה	והיה	והיה
היהו	ההיו	היהו

א

יהוה	יהוה	יהוה
הוהי	הוהי	ההיו
והיה	והיה	והיה
היהו	היהו	ההיו

ד

הוהי	הוהי	הוהי
והיה	והיה	והיה
ההיו	היהו	ההיו
יהה	יהה	יהה

ג

יהוה	הוהי	הוהי
ההיו	והיה	והיה
והיה	היהו	והיה
ההיו	יהה	יהה

ו

והיה	והיה	ההיו
היהו	היהו	והיה
יההו	יההו	ההיו
הוהי	הוהי	והיה

ה

הוהי	ההיו	והיה
והיה	והיה	ההיו
היהו	ההיו	יההו
יההו	והיה	הוהי

ח

והיה	והיה	והיה
------	------	------

ז

והיה	והיה	והיה
------	------	------

היהו	היוה	ההוי	היהו	היוה	ההוי
יהוה	יההו	יהה	יההו	יהה	יההו
הוהי	הויה	ההיו	ההיו	ההיו	והיה

י

ט

ויהה	היהו	היוה	היהו	היוה	ההוי
ההוי	יהוה	יההו	יההו	יהה	יההו
יוהה	הוהי	הויה	הוהי	הויה	ההיו
ההיו	והיה	והיה	והיה	והיה	והיה

יב

יא

היוה	ההוי	יהוה	ההוי	יהוה	יההו
יההו	יוהה	הוהי	הוהי	יהה	הויה
הויה	ההיו	והיה	והיה	והיה	וההי
וההי	והיה	והיה	והיה	והיה	והיה

These are the 12 circles of the superior name, each circle containing 12 names. And the secret of the number of each circle in a complete *Tzeruf* with its 48 letters is a 'star' (כול"ב), and it is [=] 'the Jubilee' (יוב"ל); and its name is [=] 'valiance' (חי"ל). "And Israel will do valiantly (עושה חי"ל)" (Numbers, 24:18). "The right hand of *YHVH* is exalted, the right hand of *YHVH* does valiantly (עושה חי"ל)" (Psalms 118.16). And the secret of 12 is [=] *Zeh* (ז"ה, this = 12); thus, together they [the 48 (מ"ח) letters and 12 (ז"ה) names] are *Machzeh* (מחז"ה, sight), and your sign is, "He will behold the sight (מחז"ה) of *Shadai* (שדי)" (Numbers 24:4). And its secret is, "With open eyes" (ibid.), whose number is [] 'the sight of the circles' (מחז"ה עיגולי); and it [] 'beholds the circles' (חז"ה מעגולי), and these are the 12 names in each circle that govern the twelve signs [of the zodiac] in each revolution.

And when you know the secret of the revolution of this name, you will know the secret of the beginnings of the months and the secret of the beginnings of the years. For at the beginnings of the years is *BA" A HVH* (בא"א ה"ה) [unclear], but at the beginnings of the months he set a time of atonement for the generations of Israel, as they bring the sacrifice of the lambs of the *Chata'at* (חטאת, a sacrifice for atoning of sins). However, *Bereshit* (בראשית), in the beginning [opening word of the *Torah*] is [=] 'at the beginnings of the years' (בראשית שנים) [He] [=] 'created particular beings out of nothing' (בראשית מאין); [=] the Creator 'created the sky [or heaven] from nothing' (בראשית הבורא שמיין מאין), [=] 'after He created the world and Adam' (אחר שברא העולם האדם), which is why he is called 'first Man': and do not wonder if you find him last among the 'last' (דביתר), for he is [=] 'front and back in essence' (עצמו פנים ואחור), as it is said: **"You have formed me front and back, and laid Your hand upon me"** (Psalms 139:5) – do not read 'your hand' (כפכה, *Kapecha*), but 'your inversion' (הפכך). And the secret is, [=] *Kohanim* (כהנים, priests), which is the secret of the sum of all the circles, and which is 'new' (חדש) and 'month' (חדש = 312 = 12 x *YHVH*); and these are the 12 months, and their number is the blessing of the *Kohanim*, and the secret of each one is 12, month (312), and 48 [or 'brain' (מ"ח)], which together make [=] 'seven' (שבע 12 + 312 + 48 = 372). And the indication is, **"Sevenfold for your sins"** (Leviticus 26:18). And in general, the number of the 12 names in the circles is in total '*Arim* and *Tamim*' (אורים ותמים), which are the '*Urim* and *Tumin*' (אורים ותומים, the breastplate of the high priest), [=] 'the likeness of the lights' (דמות מאורים) [=] 'that illuminate the truth' (מאירים האמת). Add up the sum of all the

segments together, and you will find that they are 'forgiving' (מוחלי"ן), and also [=in *Tzeruf*] 'waging war' (לוחמי"ן). And the [numerical value] of each of the unified segments is 26, and each one revolves front and back with the *Chayot Ha-Kodesh* (חיות הקודש, the holy animated beings) by *Ratzo Va-Shov* (רצוא ושוב, surging forth and receding back); and so they are in the *Torah*. And the number of all the letters is 571 (תקע"ו), and its secret is [=] 'lashes' (מלקו"ת); but if the person who utters them is accepted, though he is found deserving, they 'forgive [him] his lashes' (מוחלי"ן מלקו"ת) and [=] 'atone for the guilt' (ומכפרי"ם אש"ם), in the secret of their total number [of the segments and the letters together]. For they have three paths, and these are all numerical in the number of their letters – which is 12 12 (י"ב י"ב) in the secret of the name of 12 letters, which contain the secret of the time of atonement, 'will be, is, and was' (יהי"ה והי"ה והיה); and they are 12 24 36 48 (י"ב כ"ד ל"ו מ"ח); "That" (ז"ה = 12) is 'My name' (שמי"י) for ever (לעל"ם, lit. 'to the world') and My recalling 'for every generation' (לד"ר ד"ר) (Exodus 3 15). This reveals to you the secret of time in the secret of 'forever' (על"ם) and the secret of [+] 'every generation' (ד"ר ד"ר), whose secret is [=] 'blood over law' (ד"ם על ד"ת) and [=] 'law over blood' (ד"ם על ד"ם). And also, [=in *Tzeruf*] 'it teaches *Da'af* (למד"ד דע"ת) to the people, saying "Generations come and generations go, but the earth remains forever" (Ecclesiastes 1 4) "YHVH is Your name for ever, YHVH is Your recalling for every generation" (Psalms 135 13). YHVH is sealed on a man, if he succeeds and recognizes it, he will live, if he fails and does not recognize it, he shall die. 'Secular over sacred' (קוד"ש על חו"ל), 'sacred over secular' (חו"ל על קוד"ש) – for there is a name of sacredness and a name of

secularity; 'name of sacredness, name of secularity' (ש"ם
 ל'קוד"ש וש"ם חו"ל) [=in Tzeruf] '*Chashmal*, (electre) its
 name is sacred' (ש"ם חו"ל קדו"ש); [=] 'the name of
 sacredness is called secular' (ש"ם קדו"ש חו"ל שמ"ו), [=]
 'the name of the secular is called sacred' (ש"ם חו"ל קדו"ש)
 (ש"ם); [=] it takes 'a demon and serves it' (ש"ם
 ש"ד) [=] 'Its name is demon, its name is part' (משמש"ו
 ש"ד), [=] 'it owns *Shadaï*, it owns the scales
 [or Libra]' (ש"ם חל"ק שמ"ו), [=] 'it owns *Shadaï*, it owns the scales
 [or Libra]' (ש"ד שלי"ו מאזני"ם). [Concerning 'its name is
 demon'] [=] 'three is sufficient' (ש"ד שלי"ו), [=] 'its
 demon is mine' (ש"ד שלי"ו), [=] 'it owns my demon'
 (ש"ד שלי"ו), [=] 'I own its demon' (ש"ד שלי"ו); [=]
 'three is sufficient for it' (ש"ד שלי"ו), 'Part is its name'
 (ש"ד חל"ק שמ"ו), [=] 'a line of the brain' (ש"ד חל"ק שמ"ו)
 [=] 'weighed from long ago' (ש"ד חל"ק שמ"ו); [=] 'weighing the
 brain' (ש"ד חל"ק שמ"ו), [=] 'it owns the scales' (ש"ד חל"ק שמ"ו)
 (ש"ד חל"ק שמ"ו); [=] 'it owns the camps' (ש"ד חל"ק שמ"ו), [=] 'it
 gains the skies [or heaven]' (ש"ד חל"ק שמ"ו); [=] 'the
Chashmal is its species' (ש"ד חל"ק שמ"ו).

Know that you have to contemplate all these revolutions well, and be very precise about their particulars and general principles, if you wish to know the name, as it is said, **"Because he loves Me I will rescue him; I will protect him, for he knows My name"** (Psalms 91 14) And if you do not study them carefully, until you know all, most, or some of them, and until you understand the intention behind them, beware of mentioning this precious name, which is the name of the essence that reveals every *Chochma* and *Da'at*, the secret of the periods, and the revolution of the spheres and the circles of all created beings, their *Ruach*, and their powers, and it cancels the power of the demons and all their sorceries, for 'your

tongue' (לשונך) is [=] 'sorcery' (כשף), and 'the power of your *Nefesh*' (כח נפשך) is 'the power of your sorcery' (כח כשףך) ('by the power of your sorcery' [=in *Tzeruf* 'your *Nefesh* finds relief'); and thus, you can cancel all sorceries from it and from the world by the power of the utterance of the name. For, why are they called sorceries (כשפים, *Kshafim*)? For they deny (מכחישים, *Makchishim*) 'the superior company (פמליא, *Pamalia*)' (פמלי"א ש"ל) (מעלה) (*Sanhedrin* p. 67) [made up of] thousands upon thousands, and their secret is [=] 'three' (שלו"ש) [=] 'moving' (מתנע"ע) along two paths. And understand the path of this name as well, understand them both!

1

<i>AHYH</i>	<i>AHHY</i>	<i>AYHH</i>	<i>AHHY</i>	<i>AYHH</i>	<i>HYHA</i>
<i>HYHA</i>	<i>HYAH</i>	<i>HHAY</i>	<i>HYAH</i>	<i>HHAY</i>	<i>YHAH</i>
<i>YHAH</i>	<i>YHHA</i>	<i>YAHH</i>	<i>YHHA</i>	<i>YAHH</i>	<i>HAHY</i>
<i>HAHY</i>	<i>HAYH</i>	<i>HHYA</i>	<i>HAYH</i>	<i>HHYA</i>	<i>AHYA</i>

2

3

<i>AYHH</i>	<i>HYHA</i>	<i>HYAH</i>	<i>HYHA</i>	<i>HYAH</i>	<i>HHAY</i>
<i>HHAY</i>	<i>YHAH</i>	<i>YHHA</i>	<i>YHAH</i>	<i>YHHA</i>	<i>YAHH</i>
<i>YAHH</i>	<i>HAHY</i>	<i>HAYH</i>	<i>HAHY</i>	<i>HAYH</i>	<i>HHYA</i>
<i>HHYA</i>	<i>AHYH</i>	<i>AHHY</i>	<i>AHYA</i>	<i>AHHY</i>	<i>AYHH</i>

4

5

<i>YAHH</i>	<i>HAHY</i>	<i>HAYH</i>	<i>HHAY</i>	<i>HAYH</i>	<i>HHYA</i>
<i>HHYA</i>	<i>AHYH</i>	<i>AHHY</i>	<i>AHYA</i>	<i>AHHY</i>	<i>AYHH</i>
<i>AYHH</i>	<i>HYHA</i>	<i>HYAH</i>	<i>HYHA</i>	<i>HYAH</i>	<i>HHAY</i>

6

HHAY YHAH YHHA YHAH YHHA YAHH

7

HYAH HHAY YHAH
YHHA YAHH HAHY
HAYH HHYA AHYA
AHHY AYHH HYHA

8

HHAY YHAH YHHA
YAHH HAHY HAYH
HHYA AHYH AHHY
AYHH HYHA HYAH

9

YHAH YHHA YAHH
HAHY HAYH HHYA
AHYA AHHY AYHH
HYHA HYAH HHAY

10

YHHA YAHH HAHY
HAYH HHYA AHYA
AHHY AYHH HYHA
HYAH HHAY YHAH

11

HAYH HHYA AHYA
YAHH HAHY HAYH
HYAH HHAY YHAH
YHHA YAHH HAHY

12

HHYA AHYH AHHY
AYHH HYHA HYAH
HHAY YHAH YHHA
YAHH HAHY HAYH

ב

איהא איהי אהה
יהא יהא יהא
יהא יהא יהא
היה ההי אהי

א

איהא אהה איה
יהא יהא יהא
יהא יהא יהא
היה איה אהי

ד

יהא יהא יהא

ה

איהא יהא יהא

ההאי	יהאה	יההא	יהאה	יההא	יההא
יאהה	האהי	האיה	האהי	האיה	ההיא
ההיא	אהיה	אההי	אהיה	אההי	איהה

ו

יאהה	האהי	האיה	האהי	האיה	ההיא
ההיא	אהיה	אההי	אהיה	אההי	איהה
איהה	היהא	היאה	היהא	היאה	ההאי
ההאי	יהאה	יההא	יהאה	יההא	יאהה

ה

היהא	ההאי	יההא	ההאי	יההא	יההא
יההא	יאהה	יאהה	האהי	האהי	האיה
האיה	ההיא	ההיא	אהיה	אהיה	אההי
אההי	איהה	איהה	היהא	היהא	היהא

ח

ז

יההא	יההא	יההא	יההא	יההא	יההא
האהי	האהי	האהי	ההיא	ההיא	ההיא
ההיא	אהיה	אהיה	אההי	אההי	אההי
אההי	היהא	היהא	היהא	היהא	היהא

י

ט

האיה	ההיא	אהיה	ההיא	אהיה	ההיא
אההי	איהה	היהא	היהא	היהא	היהא
היהא	ההאי	ההאי	יההא	יההא	יההא
יההא	יאהה	יאהה	האהי	האהי	ההיא

יב

יא

These are 12 circles as the first. And these are also circles of the substantial name, for these two holy names alone are complete substantial names. Indeed, the name *Yah* (י"ה) that is found in many places in *Ktuvim* (כתובים),

writings, the third stratum of the Hebrew bible), in a few places in *Nevi'im* (נביאים, prophets, the second stratum), and in very few places in the *Torah*, is a part of the complete substantial name. And it [the substantial name] is made of a first half at its head, and a second half at its end. And even though half of it is as all of it, still 'half the name' (חצ"י הש"ם) tells the secret of [=] 'the anointed king [or the Messiah king]' (מל"ך המשיח); and its secret is [=] 'the seventh day' (יור"ם השביעי), and it governs the [=] 'body of Satan' (גוף השט"ן) whose name is [=] *Tamuz* (תמוז) [the Babylonian sky god, and also tenth month of the Hebrew calendar] – "wailing for *Tamuz*" (Ezekiel 8.17) – which was a type of alien idol that women used to worship in ancient times. And from the secret of the period of *Tevet* (טבת, fourth month of the Hebrew calendar), understood by the kabbalists, the first half of the name can be understood. And from the period of *Tamuz* the second half can be understood. And the first complete name indicates the whole period of *Nissan* (ניסן, seventh month), and the second complete half [perhaps should be 'name'] indicates the period of *Tishrei* (תשרי, first month). And the secret of the former is Aries, and the secret of the latter is Libra, the former is *Tevet*, and the latter is *Tamuz*. The [former] two are complete in their parts, and the [latter] two are halves in their parts, i.e. their hours and parts [of the hour]. For the names tell the secret of the world, the secret of the *Shi'ur Koma* (שיעור קומה, the measure of the stature [an anthropomorphic form of the Creator]), the temples [or palaces] and the formation, the secret of the *Shmita* (שמיטה, the seven year cycles) and the Jubilees, the years and their impregnation [adding one month to a year to coordinate the solar and lunar years], the months,

with them you will govern the whole of the superior world and this inferior world of ours.

And you will understand this from the end of the verse, "In the beginning *Elohim* created", and that is the secret of "the heaven (השמים) and the earth" (Genesis 1:1). And their issue is, [= in *Tzeruf* of 'the heaven'] 'they are *Et Shmi* (my name [in the accusative])' ('א"ת שמ"י ה"ם) 'And His name' (ושמ"ו) is '*Et Shmi*' (את שמ"י), whose secret is [=] 'the names' (השמות). And the essence is that the *Neshamot* (נשמות) [=] 'are the names' (ה"ם השמות), and they are [=] 'the names of Man' (שמות האדם); [=] 'the name of the letter is blood' (ש"ם האות ד"ם), [=] 'the name of the blood is letter' (ש"ם הד"ם אות). [=] 'It is a sign of blood' (הי"א ת"ו ש"ל ד"ם) [=] 'the truth of his hand' (מת"ו) (האות ש"ל יד"ו) [=] 'from a sign of ink' (ד"י ל"ו), [=] 'and names are enough for him' (שמות); and understand, for [=] 'the name *Yah* is with them' (ש"ם י"ה את"ם). But 'and the earth' (וא"ת הארץ) is [=] 'you surge forth' (רצו"א את"ה) – [= in *Tzeruf*] 'you are a treasure' (אוצ"ר את"ה). And the secret of 'treasures' (נשמות) is '*Neshamot* that are contained' (אוצרות) 'in its form' (בצורת"ה), [and] [=] 'its form is in the names of Man' (צורת"ה בשמות האדם). And the kernel is [= 'treasure' -] 'the light of *ATTzH*' (אתצ"ה - 1495) ('אר"ר אתצ"ה'), which is a sign for the sum of the 22 letters from which [] 'the illumination emerges' (תצ"א) ('אור"ה) with [=] 'the true name' (ש"ם האמת"י); and when *He"v* (ה"א) is exchanged with an *Aleph* (א'), that is the truth of the name *YHVH ARATz* (יהו"ה ארא"ץ) – and that is the earth (ארץ, *Aretz*).

1

YHV YVH
 HVY HYV
 VYA VHY

2

YVH HVY
 HVY VYH
 VHY YHV

3

HVY HYV
 VYA VHY
 YHV YVH

4

HYV HVY
 VHY VHY
 YVH YVH

5

VYA VHY
 YHV YVH
 HVY HYV

6

VHY YHV
 YVH HVY
 HYV VYA

ב

יה הוי
 הוי ויה
 ויה יהו

א

יהו יה
 הוי היו
 ויה והי

ד

היו ויה
 והי יהו
 יה הוי

ג

הוי היו
 ויה והי
 יהו יה

ו

והי יהו
 יה הוי
 היו ויה

ה

ויה והי
 יהו יה
 היו היו

Know that these holy and pure names, which are the lords [or ledges (אֲדָנִי)] of the whole of reality, all indicate *Ha-Shem's* government of His world with them. And it is known that the substantial name is [made up of] four letters only, and they are *YVH"A* (יְוָה"א) — blessed be the name of His kingship for ever and ever. And by them and their superior and inferior parts everything is governed. And the *Torah* indicated them in every act of *Ha-Shem*, as every day of the six days of creation was sealed with "And there was (וַיְהִי) evening, and there was (וַיְהִי) morning". And that is the secret: [=in *Tzeruf*] 'VY"H will be pleasant, VY"H will criticize' (וַי"ה יַעֲרֹב וַי"ה יִבְקֹר), [=] 'the one will be pleasant and the other will criticize' (ז"ה יַעֲרֹב וז"ה יִבְקֹר), [=] 'the one will burn and the other will flash [like lightning]' (ז"ה יִבְעֹר וז"ה יִבְרֹק), [=] 'the one will pass and the other will be buried' (ז"ה יַעֲבֹר וז"ה יִקְבֹּר), [=] 'the one in the city [or can be burnt] and the other in the wall [or can be criticized]' (ז"ה בְּעִיר וז"ה בְּקִיר), [=] 'the one is Hebrew and the other is my grave' (ז"ה עִבְרִי וז"ה קִבְרִי). And so you shall understand everything in the secret of 'Jacob' (יַעֲקֹב) and the secret of 'the firmament' (רַקִּיעַ) [together these are a *Tzeruf* of the two terms mentioned here in every sentence without 'the one' and 'the other'].

You can also understand the secret from the saying, "And God said, Let there be light (וַיְהִי אוֹר), and there was light" (Genesis 1:3); 'He is *RY"Y* (הוּא רִי"י) [a *Tzeruf* of 'let there be light'] 'and she is *RY"V* (וְהִיא רִי"ו = 216) [a *Tzeruf* of 'and there was light']; '*RYR"Y YOH"A* { רִיר"י יוה"א } [a *Tzeruf* of both], and *YOH"A*; and the secret of

RYR"Y is [] 'practical' (מעט"י); and understand them in their parts! And divide them [as follows].

Ariv AHVY

Ruach HYV [they were *Ruach*]

Chazru Zahav [they returned to gold]

Zuz Ha-Cherev

Achor Zuz [move back]

Achor Zazu [they moved back]

Bachur Chavah [young-man Eve]

Yad Ha-Bachur [the hand of the young man]

Be-Azchara [by an utterance]

Zohar Ziv [glow radiance]

Ziv Ha-Or [The radiance of light]

Razo YVH [its secret is YVH]

Ariv AHVY

Ruach HYV

Chazru Zahav

Cherev Ha-Zuz

Azur Chazo [his chest is girdled]

Charuz Azo

Ba Ha-Zachar [the male comes]

Ahava Rachav [rides love]

Be-Azchara

Ziv Zohar [radiance glow]

Ziv Ro'eh [the radiance sees]

Razo YVH

ארי"ב אהר"י

רו"ח ה"י

חזר"ו זה"ב

חר"ב הזר"ז

אזר"ר חז"ו

חר"ז אד"ו

ב"א הזכ"ר

אהב"ה רכ"ב

ארי"ב אהר"י

רו"ח ה"י

חזר"ו זה"ב

זר"ז החר"ב

אחר"ד זר"ו

אחר"ד זר"ו

בחר"ר חר"ה

יד הבחר"ר

באזכר"ה	באזכר"ה
זל"ו זה"ר	זוה"ר זל"ו
זל"ו רוא"ה	זל"ו האור"ר
רז"ו יר"ה	רז"ו יר"ה

These *Tzerufim* reveal wonders to those who understand them, and I know that they are as follies to those who are wise in their own eyes, but they are all but wise in their own eyes, and clever in their own esteem. For I know clearly, that most of the Hebrew rabbis today teach and study the *Torah* as purely physical, and they do not see it as possessing a spiritual *Nefesh*. And they make fun of the things that they see in this book, which are wholly spiritual. And if they are 'Hebrew' (עבריים, *I'vrim*), they are 'blind' (עורים, *I'vrim*) and possess no heart of truth; but most of them created idols of gold and silver for themselves, and transgress against God, His prophets, and holy *Torah*. And gold is wholly spiritual to them, and they forget the saying, "He shall make himself wings" (Proverbs 23:5). However, we received in the divine *Kabbalah* that the secret of the entire *Torah*, in general and in particular, from beginning to end, hangs on the [spiritual] beings. Therefore, it is said, "Let there be light and there was light" (Genesis 1:3), and the seals as well. And it was said, "Let there be a firmament... to set apart" (ibid. 1:6), "And it was so" (ibid. 1:7) on the second day; and "And it was so", "And it was so" on the third day, and it was said, "Let there be lights . . . and let them serve as signs" (ibid. 1:14), "And let them be light" (ibid. 1:5); "And it was so" on the forth [day]. And the fifth does not have any declarations (מפורסמות, i.e. statements beginning with 'let there be', or 'it was'), but the seal alone. And on the sixth it was said, "And it was so", and the seventh contains no seal due to the great secret

that it was not completed, as it is said, "That God has **created to make**" (ibid. 2:3). And even though heaven and earth were completed from one perspective, their seal was not sealed – which is the seal of evening and morning because of the secret of the *Shmita* (שמיטה, the seventh year when the land is not to be cultivated) of the earth; but the seventh day was sealed with the completion of the act, rest, blessing, and holiness. And "The seventh day" and "His work" are mentioned three times in it. And the secret of 'His work' (מלאכתו) is [=in *Tzeruf*] 'completely true' (אמ"ת כל"ו), [=] 'the sign of the king' (אור"ת מל"ך), for "He is a sign amongst His hosts" (הוא אות בצבאו שלו) – *Sefer Yetzira*, but [=] 'the sign of the angel' (ת"ו מלא"ך); and in *Gematria* [=] 'all His deeds came true' (כל מעשיו) (הי"ו); and the secret of 'His deeds' (מעשיו) is [=] 'His temple' (היכל"ו), and understand! However, [=in *Tzeruf* of 'all His deeds came true'] 'His instruments are day and hour' (כלי"ו יו"ם שע"ה); and the secret is [=] 'sphere day hour' (גלגל יו"ם שע"ה); [=] 'seven are the *Din* of a day' (שבע"ה די"ן יו"ם). [=] 'and the name is to His right' (והש"ם לימינו); [=] 'and the right is for His name' (והימין לשמ"ו), [=] 'and peace is to His right' (השלום). And the gist is, [=] 'the right and the left' (הימין לימינו). And the gist is, [=] 'twins' (תאומים). [=] 'a day of truth' (כל"ו יו"ם אמ"ת). And that is all [=] 'completely true' (אמ"ת), and that is [=] 'his work' (מלאכתו); 'his work' is dressed by [=] 'many works' (מלאכות). However, the secret of the sealing of 'it was good' (כ"י טו"ב) is [=] 'the power of 19' (כ"ח י"ט), and the fools will not understand, "[=] 'for blinded' (כ"י ט"ח) are their eyes to see" (Isaiah 44:18), and they do not see that it is good, however, 'Elohim sees that it is good' (אלהים ירא"ו כ"י טו"ב), and the gist is [=] 'YHVH illuminates all that is good' (יוה"א

ב (מא"ר כ"ל טו"ב). 'YHY"A [YH"A (יה"א)] illuminates all their [its] goodness' (יה"א מא"ר כ"ל טו"ב), 'Yu"d He"h shines completely good' (י"ד ה"א מא"ר טו"ב כל"ו).

Now that I have informed you of all the secrets of the substantial names by heads of chapters, and also the secrets of the wheels of 216 [letters] by heads of chapters for this *Chochma* cannot be given in any other way even orally, let alone in writing – I trust your intellect that with God's help, if you are wise and understand of your own accord, you will understand what should be understood, and leave all that cannot be understood or even contemplated. And therefore, I will let you know some more heads of chapters about the name of 42 letters, and the name that emerges from the two verses of *Anochi* (אנכי, I am – i.e. the opening verse of the ten commandments) and *Shema* (שמע, hear – i.e. the opening verse of the prayer *Shema Israel*). And I will speak about the verses first, so that I will end with the name of 42 sacred letters.

י	ה	ה	א
ש	ו	ל	נ
א	כ	א	י
א	ר	י	ח
ר	א	י	
צ	מ	כ	צ
ל	מ	ע	ח
ה	י	י	
י	א	ד	ב
ה	ו	א	ר
ה	ה	ש	מ
ל	א	י	ל
ה	ו	נ	י
ד	ה		
ח	א	י	ו

And I say that the words of the first verse should be in *Tzeruf* with the words of the second verse in this fashion

ANCHYYHVH (אנכי יהוה)

ShM'YSRAL (שמע ישראל)

And, so as to give you an opening to understand their secret, I will indicate what you can know about them, and let *Ha-Shem* absolve the sins of Israel by the power of His name. And what you are about to hear of the secret of its 16 letters is in the secret of 16 [*Yud Vav* (י"ו)] that I mentioned concerning half the name, and then, you should combine it with the rest of its letters.

ANCHYHShMA (אנכי השמא)

LVH'ShYRY (לוהעשירי)

And open your eyes further, and see and understand: [=in *Tzeruf* of these letters] 'the full *Shechina* is the tenth' (מל"א השכינ"ה הו"א עשיר"י). And also, combine what is left, and you will find their secret clarified, in this fashion.

ALHYChASH (אלהיכאש)

YHVHALH (יהוהאלה)

[In *Tzeruf*] 'Yah to Yah is a consuming fire' (א"ש (אוכל"ה הוא י"ה לי"ה) And [] 'the rule, he is the man, she' (הכלל הו"א האי"ש הי"א) [] 'is the general fire, he is she' (הכללי א"ש אוכל"ה הו"א הי"א); and add the rest, and you will understand.

RHVTzAT (ר ה ו צ א ת)

YNVYHV (י נ ו י ה ו)

Contemplate **Tz** and you will understand this wonder: [= in *Tzeruf*] 'the form of nothingness is *HVY"H* (אין צורת"ו) [=] 'and our form is *Yah*' (הו"ה) [=] 'and return, and put what is left at the back, until you complete it all. And what is missing should be thus

YCh MARTz M (י כ מ א ר צ מ)

HACHDHYA (ה א ח ד ה י א)

[=In *Tzeruf*] 'earth, vapor, sea, she is *Chochma*' (אר"ץ) (א"ד י"ם הי"א חכמ"ה). And there are more ways; understand them through *Tzeruf*.

TzRYMMBY (צ ר י מ מ ב י)

LMYDB 'T (ל מ י ד ב ' ת)

And understand the wonders of their secret, and build spacious floors on top of them: [= in *Tzeruf*] 'science without impulses' (מד"ע בלתי יצרי"ם), with which [=] 'he pictures without knowledge' (מצי"ר מבל"י דע"ת), [=] 'without impulse their knowledge in water' (בלי יצ"ר) (דעת"ם במי"ם). And with these you will come to know them in water. And by this you will come to what is left out,

for these indications are sufficient for you. And put your mind to understand also the secret of the name of 42 letters, by the same paths and according to these forms of *Tzeruf*

Tz"A [get out] *ST"N* [Satan]; *BK"* [split] *TRY"G* [613], *KTz"TZ* [chop] *IB"T* [*Tavel*] *G"V* [within] *TShRY* [*Tishrei*], *ChShP"N* [sorcerer], *GZL"N* [robber], *Ch"Q* [law], *Y'K"B* [Jacob], *G"T* [divorce], *Y"D* [hand].

צ"א שט"ן בק"ע תר"ג קצ"ץ טב"ת ג'ו תשר"י כשפ"ן
גול"ן ח"ק יעקב ג"ט י"ד

Know (דע) that the heart of the person who utters this honorable and terrible name will not be awakened unless he recognizes and understands its secret and mystery. But if he is foreskinned and impure, and his heart is covered by a foreskin and it is impure and sealed, though his eyes behold the letters he will get no benefit from it, not even if a thousand rabbis provide him with a thousand *Kabbalahs* [or perhaps 'guarantees'] For the main thing is for him to be wise, understand of his own accord, and recognize by few indications the depth of what is revealed to him, until he requires no human teacher but only the text of the *Torah*, the texts of the prophets and sages, and the divine *Shefa* imprinted upon him from *Ha-Shem*, and until he recognizes the forces of reality, and knows what can be known by divine and human power. And then, the teacher will teach a man the knowledge as I told you above "For *YHVH* gives wisdom; from His mouth come knowledge and understanding" (Proverbs 2:6).

And know that this name is put in *Tzeruf* with *Bereshit* (בראשית, in the beginning [the opening verse of the *Torah*]), for it informs and reveals the mysteries of *Bereshit* [i.e. creation] too. And from the cycle of the moon, i.e. that every new moon revolves in the sign of *AY" B TShTz" G* (א"י ב תשצ"ג, i.e. [4 weeks] 1 day, 12 hours, and 793 out of 1080 parts of the hour – the length of the lunar month), you will understand the secret of the name *ABGYT" Tz* (אבגיט"ץ, the first seven sextets of the name of 42 letters). For it comes forth out of *AY" B TShTz" G* [having the same letters plus a *Shin* ('ש)], and it is the name of the [=in *Tzeruf* 'military tag' (ת"ג צבא"י, or 'the tag of my army'). And similarly, from the name *ShQVTZYT* (שקוצי"ת, the last sextet of the name of 42 letters) you will understand the secret of *BY" V TQTz" H* (ב"ו תקצ"ה, [19 years] 2 days, 16 hours, 795 parts – the length of the lunar cycle), for the *Shin* ('ש') that was superfluous in the cycle of each month is missing from the cycle of the '19 years' (י"ט שנ"ה), whose secret is [=] 'the radiance of matter is Satan' (זי"ו החמ"ר) (שט"ן). But the cycle of the month is *AY" B TShTz" G*, for a new name of *ABG" Tz Y" T* (אבג"ץ י"ת) returns for its sake, whose secret is *Bereshit*.

***B"YA" TSh" R* (ב"י א"ת ש"ר)**

***B"YA" TG" Tz* (ב"י א"ת ג"צ)**

But its secret is *G" Tz* (ג"ץ), which is the crownlets of the letters *ShT" N" Z G" Tz* (שעטנ"ז ג"ץ, the letters of the *Torah* that have three crownlets), whose secret is the letters *Bet" Heh* (ב"ה, 2 and 5). And the remainder is *BD" H ChQ" Y* (בד"ה חק"י, lit. 'made up my law') in the secret of

this name, which is "Sh'I "N [Satan] 'Z [daring] G"Tz [spark], H"B [give] Ch"Q [law], Y"D [hand]" { שט"ן ע"ז } (ג"ץ ה"ב ח"ק י"ד). And the remainder is 'book of [or he counted] his work' (ספ"ר מלאכת"ו). And the secret is [in *Tzeruf*] 'the number of each letter' (מספ"ר כ"ל אר"ת), [] 'each book from a letter' (כ"ל ספ"ר מאר"ת) [] 'each letter from a book' [or 'is a number'] (כ"ל אר"ת מספ"ר), [-] 'a reward from each letter' (פר"ס מכ"ל אר"ת), [-] 'the reward of kingship' (פר"ס מלכות"א). And that is the secret of [=] **"The part of the hand that wrote"** (Daniel 5:5), [=in *Tzeruf*] 'the part of the hand wrote hand' (פ"ס יד"א כת"ב) (= 'the law is in the hand' (הח"ק בי"ד), [=] 'the hand is in the law' (הי"ד בח"ק), [=] H"B Y"D Ch"Q (ה"ב ח"ק י"ד, give the hand of the law), [=] Q"Ch Y"D H"B (י"ד Q"Ch Y"D H"B, take hand, give), [=] Y"D Q"Ch G"T (ז' ש"ן Z' Sh"N "Tz (ז' ש"ן, 7 tooth, tree), [=] 'tree or tooth' (ע"ץ או ש"ן), [=] 'The image of a man' (צל"ם אנו"ש) [=] 'hates Cain' (שונ"ה קי"ן), **"For Cain will be avenged twice seven"** (Genesis 4:24), which is Y"D (י"ד, hand = 14, **"And Lamech seventy seven"** (ibid), which is "Z (ז"ז, tree = 77), and the secret is 'adult' (א"י"ש) 'and child' (ויל"ד). And it is dangerous to reveal their *Tzeruf* in a clarified form, but by indications it is allowed to reveal them, and the indication is, [] 'a man and a bucket' (א"י"ש ודל"י), which is in *Gematria* [] *Ishim* (איש"ם, personalities, a kind of angels), which is a 'bad angel' (מלאך ר"ע) and [] 'a man of blood' (ואי"ש ד"ם). And understand all this, for in this holy book there is nothing as worthy of concealing as this **Behold and sanctify it!**

Know that every *Maskil* (intellectual person) who possesses *Ruach Elohim* (רוח אלהים, the spirit of God)

knows and recognizes that something close [in nature] to another of its species, if the latter has no properties that contrast with its nature, is attracted to it more than to anything else. Thus, it is clear that body is attracted to body, and if it attracts one body and repels another, it is because of contrasting causes between one body and the other, and all this is by nature. For among the elements, the air attracts air that is of its kind, fire attracts fire, and so with water and earth. And those that are alike to a certain degree attract each other to a certain degree. Now, the former seek each other in their parts in general and in particular. Because they are absolutely alike, they attract each other absolutely, and the location of one is the location of the other. And you can know this from the elemental fire, which attracts the natural fire that is among us, up to its higher location. And because the elemental fire is very high and far from our fire, and this distance [should probably be 'time'] becomes shorter the faster the motion is, the nature of fire is to act speedily and move quickly, so that it can hurry and return to its true location where it was produced. And that is as if it were thinking that it left its native country and place of birth and its kinsmen are far away, and it yearns to get back home. For there is no doubt that it speeds its actions and its motion as fast as it can in the circumstances, so that it can be quick to get back to its proper place where it aims to return. And the very same thing applies to the intelligent being, the speaking animal. And a similar thing applies to fire, though it moves by nature and not by essence, and it is inanimate, non-speaking, and non-vegetating, but a dead inanimate matter. And similarly with the other elements. And all this is empirical; there is no need to bring proof. However, concerning those things that have some likeness and some difference, there is some opposition between them, and

they attract each other on the side of the likeness, and repel each other on the side of the difference, such as air and fire, air and water, and also water and earth. For air sometimes assists fire and ignites it, and sometimes blows it out and extinguishes it; and so with the rest, and there are plenty of causes. But when things absolutely repel each other, this is due to their utter difference and opposition to each other, such as fire and water, which repel each other absolutely, and so with the rest, and there are also plenty of their causes, and this matter is already fully clarified in the books of wisdom.

But I mention this here for the following reason. And that is to let you know that if you see three nations that hate one another, the primary cause will be the differences in their constitutions and religions, which contrast and differ absolutely in their principles of faith. And it also depends on their proximity of territory and [intimate] negotiations, until if you asked members of each nation, some of them will tell you that they hate this nation for one reason, and that nation for another reason. And the hate will be strong or weak according to the *Toraic* cause [i.e. the differences in their lore] And similarly according to the nature of everything, as strangers love each other in their general nature, and if some cause brings them to conflict, their love will turn to hate, which is volitional and not natural. And similarly, prostitutes love each other in their general nature. And similarly, students of the *Chachamim* (חכמים, sages, rabbis) love each other, and if some partial cause arises, some natural part will come in conflict, and they would hate each other by choice and will, but not by nature. And do not be mislead by the saying that every craftsman hates his fellow craftsmen. For that is due to some arising cause that brings them into conflict of choice, as I said, and the general rule stands and does not alter.

And therefore, know that if you follow in the paths of *Ha-Shem*, you worship *Ha-Shem* out of love, you wish for everyone to worship *Ha-Shem* with you and to know and recognize Him as you do, however more so the members of your own faith, and even more so your own kin that you care for as you do for yourself; and [if] your true nature is the cause of this supreme choice; and [if] you see them immersed in the trivialities of the times, it is undoubtedly their doing and not yours that brought about this new effect whereby they are hated by you as they are hated by *Ha-Shem*. And in this case, you are under obligation of the intellectual *Torah* to hate them as *Ha-Shem* hates them, even though they are His own creations, about which it was said, **"Do I not hate those who hate you, YHVH, and abhor those who rise up against you? I have nothing but hatred for them; I count them my enemies"** (Psalms 139:21). And what I said concerning hate, I also say for love – its opposite. And indeed, when you see lovers of *Ha-Shem* you undoubtedly have two major primary reasons to love them. First, because they love *Ha-Shem* as you do and their minds are as your mind; and second, on account of the glory of *Ha-Shem* Who is loved – may His name be praised for ever and ever!

And as this happens in reality, partly through nature and partly through choice, so it happens in the relationship between *Ha-Shem* and Man, and between Man and *Ha-Shem* – blessed be He. For from the perspective of his impulses, Man is the absolute opposite of *Ha-Shem*. For none among His creatures can oppose Him from time to time except Man, on account of his bad thoughts. And therefore, this should be one major reason for Him to repel him as far as possible. However, from the perspective of his intellect Man is in absolute likeness of *Ha-Shem*. For there are none among those composed of matter and form, be

they heavenly or earthly, in which *Ha-Shem* takes part in the fruit of their intellect, and departs after awhile, except Man alone. Therefore, the human intellect is a fruit of *Ha-Shem* — blessed be He — and His metaphorical seed, and it is truly His son. Therefore, He told us that we are His eminent (סגולה, *Segula*) people: **"You are the sons of YHVH your God"** (Deuteronomy 14:1); and we are His people and His flock, and scripture called us 'His portion' and 'His estate' when it said, **"For YHVH's portion is His people; Jacob is the place of His estate"** (ibid. 32:9).

Thus, do not wonder as you utter His name, if your intellect seeks to adhere (להידבק, *Le-Hidabek*) to His intellect as it seeks to adhere to His name. For His *Torah* says, **"You shall fear YHVH your God; you shall worship Him, and to Him you shall adhere 'and take oaths in His name'"** (ibid. 10:20), which contains 72 names. And the secret is [=in *Tzeruf*] 'in an oath of His name' (בשבוע"ת), for [=] 'his oath is by the name' (שבועת"ו בש"ם). And concealed in this, [=] 'his oath is by incantation' (בשבועת"ו בלח"ש), and that is the [=] 'incantation of adjurations' (לח"ש ההשבעות) that I mentioned, for the utterance is his oath. And the secret is, 'every incantation and utterance' (כל ההשבעה וההזכרה) is handed to [=] 'Sar Ha-Pnini' (ש"ר הפני"ם), the Prince of Presence, Metatron), which is [·] 'the candle of the *Nefesh*' (נ"ר) (הנפ"ש). And truly, no other nation on earth is closer to *Ha-Shem* than us, as we strive to worship our creator as Moses commanded us, who called Him by His name *El Shadai* (א"ל שד"י, Almighty). And therefore, it is right of him to agonize us more than any other nation. And so He said through His prophet, **"You only have I known of all the families of the earth; therefore, I will punish you for all your iniquities"** (Amos 3 2); and it is written, **"Then I will punish**

their transgression with the rod, and their iniquity with stripes" (Psalms 89 33). And other verses also testify to that effect, and the intellect testifies to it. For the nation who received the *Torah* from His mouth is His only nation and His estate, as it is said, "**Israel, My people and My estate**" (Joel 4 2). And since this is so, if one of us who knows the name steps out from under the wings of His *Shechina*, it is only right to agonize him severely until he returns to *Ha-Shem* - blessed be He. As though a man had had a son or a loyal student that is wholesome and good, and recognizes the truth from the mouth of his father or his teacher according to the knowledge of his father or his teacher, and a Satan (יטו) entered his heart, swayed it, spoiled his thinking, and transformed his mind. It would only be right for his father or his teacher, when he rebels against them, to agonize him by many bitter torments and severe punishments willfully and intentionally, until he returns to the truth. And he will admit the truth to his father or his teacher, as they saved his *Nefesh* from the depths of hell despite himself; and he will live for all eternity and will not see corruption.

And if a man is supposed to handle others this way, it is only right that he should apply the same rule to himself, meaning in case if a man recognizes *Ha-Shem* and utters His name in order to adhere to it, and at the time of *Shefa*, when *Ha-Shem* comes to adhere himself to himself - i.e. his intellect to his *Nefesh*, so that he does not feel the death of the body - that man escapes, draws backwards, does not wish for the eternal life of *Ha-Shem*, and returns to become as a beast living a trivial life as he did to begin with. This is the meaning of the saying, "**But man does not endure in riches, he is as the beasts that perish**" (Psalms 49 13) That is known from scripture, and the intellect testifies that he should be hated, for he has stepped off the

truth, escaped from *Ha-Shem* Who wishes to provide him with life, and does not wish for His great reward. Unless it is done in truth and on one condition – that the intention of the one who escapes and returns backwards is to perfect others, bring them under the wings of the *Shechina*, and rescue their *Nefashot*, and that he does not forsake the paths of *Ha-Shem* – then he is absolved. And if he does it with any other intention he is not absolved, and *Ha-Shem* does not wish to forgive him. And even though *Ha-Shem* [alone] knows his intention, we have a way of partially knowing his intention from the actions that he does after he returns. And that is, if he strives further, studies, reads, contemplates, accumulates *Chochma*, and teaches whoever he finds and reprimands him, or writes words of *Chochma*, words of praise, or reprimand, by that we can know in truth that his intention is for the sake of heaven. And if he does not do so we will undoubtedly know, according to our standards, that his intention is imperfect, but *Ha-Shem* alone knows the truth.

You, human being, if you truly and honestly seek *YHVH* your God, do not think that there is in the name anything other than the knowledge of *Ha-Shem* – blessed be He – and the grasp of His actions. And realize that the name, which is uttered according to its letters, cannot save you from any bad thing, even though it can and this is its effect. But because you are composed of the evil impulse, and you are a body of 'flesh and blood' (בשר ודם), both named [] the 'angels of death' (מלאכי המוות), you should thus think. And their secrets are [] 'the particulars of matter' (פרטי החומר) containing [] 'every particular organ' (כל אבר פרטי), and it is called [] 'the matter of separation' (חומר הפרדה), and its name is [] 'a river of fire' (נהר דיגור); and its secret is [] 'particular living

matter' (חומר ח"י פרט"י), and it is called by the name of [=] 'YHVH Tzeva'ot (ה' צבאות, Lord of the hosts) And the gist is [=] 'flesh and blood'; [=] 'the matter [of] water [is] wind' (חמר מי"ם רו"ח), [=] the 'matter [of] wind [is] water' (חמר רו"ח מי"ם), [=] 'and the *Chochma* is *Ruach* from *Ruach*' (והחכמה רו"ח מרו"ח). And the secret of 'flesh and blood' has [=] 'four paths' (ארבוע דרכיו"ם), for if [-] 'the *Chochma* is *Da'at*' (החכמה דע"ת), then [=] '*Da'at* is *Chochma*' (הדעת חכמה) as well. But "The advantage of *Da'at* is this: that the *Chochma* preserves the life of its possessor" (Ecclesiastes 7 12) And never think anything to the contrary, for it was demonstrated as completely as possible; and the matter is undoubtedly so according to the contemplations of the philosophers, the true paths of our *Torah*, the paths of the eternal prophets, and the paths of our true sages. For "The advantage of *Da'at* is this: that the *Chochma* preserves the life of its possessor" (ibid.). And the secret of 'advantage' (יתרון) is [=] 'the entire *Torah*' (כל התורה), and the secret of 'the entire *Torah*' is [=] 'the tenth sphere' (הגלגל העשיר"י), It 'preserves the life of its possessor' (תחי"ה בעל"ה בעל"י), [=] 'Those who will be resurrected' (התחי"ה) and all '*Maskil* [=] are obliged' (משכיל התחי"ב) by it to know it and to [=] 'live [or animate] the nature' (לחיות הטב"ע). But the seeker of the *Chochma* handed to us from the mouth of *Ha-Shem*, to effect anything with it for the glory of *Ha-Shem*, and to sanctify *Ha-Shem*. But if he seeks the *Chochma* of *Ha-Shem* to effect physical things that are good for wealth, for prolonging life, for sons and daughters, for love and hate, or to kill his enemy, and his intention is for his own glory or the glory of [other] people, or for his own benefit or theirs, without there being any true reason there, and not for the path of the glory of *Ha-Shem*, and he

does it before he receives the *Shefa* (influx) from *Ha-Shem* or the *Ruach* from the explicit name, even though he says or believes in his heart that he utters the name for His glory and it is not so, and he achieves some effect through the utterance of the honorable and terrible name, that man is a criminal and a wicked person, impure, desecrating the honorable and terrible name, and he uses His great name in vain. On him it was said, "You shall not take the name of YHVH your God in vain, for YHVH will not hold him guiltless who takes His name in vain" (Exodus 20 7). And that man is damned unto YHVH Elohei Ha-Tzeva'ot (יהוה אלהי הצבאות, God the Lord of hosts) that YHVH is His record. And he is cursed by the mouth of *Metatron* (מטטרון) *Sar Ha-Pnim* (ש"ר הפנינים), Master of the Interior. Prince of the Presence) his teacher, who teaches him the letters of the *Torah*. And he is excommunicated by the mouth of every angel and every *Seraph*, cursed by the mouth of every prophet and wise man, damned, cursed, and excommunicated by the mouth of any student of this book. But whoever seeks to learn for the sake of heaven is blessed by the mouth of *Ha-Shem*, and the mouth of the superior and inferior, if he uses the name of *Ha-Shem* for the glory of *Ha-Shem*, aside from the intention to receive the *Shefa* of *Chochma* and the speech of *Ruach Ha-Kodesh*, or the degree of prophecy. And then, concerning everything that he is commanded by the mouth of *Ha-Shem*, according to his *Chochma* and his *Da'at*, let him be mindful to do without turning either left or right. If he is instructed by way of speech, let him speak it, and if he is instructed by way of writing a book, let him write it; and if it is by way of verbal admonitions in sermons, he should reveal what he was commanded to reveal and hide what he was ordered to hide; then, he will be blessed by the mouth of *Ha-Shem* blessed be He and be lifted highly in His

eyes. And the triple blessing in the *Torah* will exist in him, according to the priests, according to Moses, and according to the *Gvura* (גבורה, might, here – an euphemism for God). And that is it:

May YHVH bless you and keep you.

May YHVH shine His face upon you and be gracious to you.

May YHVH lift His face to you and bring you peace.

And they put My name upon the sons of Israel, and I shall bless them.

I have already revealed to you my entire mind, my entire intention, and all the paths of my *Kabbalah* in everything I know of the knowledge of *Ha-Shem* by way of the prophecies of the holy letters. And if you want to follow these paths I informed you about, and truly get close to *Ha-Shem* by them, He will increase your *Chochma* every day, for the sake of the glory of His great name. **“For YHVH gives wisdom; from His mouth come knowledge and understanding.”** Go, do as such, and revive your intellectual *Nefesh* with the explicit name. And if you think that these paths contain anything that you deem to be untrue, or that people have made it up and did not receive through the divine path that I have mentioned, and that it will do to you no good in any way, leave it and stay away from beholding it in any way you can, until you find other things to revive your *Nefesh*. For the whole intention of *Ha-Shem* in creating you in His world is not in vain, unless you make it vain in order to transgress His will, for He wished to give you the power to have permission to choose life and good; and if you choose death you will die, and if you choose life you will live; and if you come to defile – heaven forbid – you will find the entries open; and if you

come to purify you will be assisted from heaven, and choose life and live. And the holy *Torah* was given to us with this intention, to assist us in *Chochma* and to enlighten our eyes in the paths that we walk in order to kill the dead and revive the living. And the life of the *Torah*, wherever you find them mentioned in any affair, know that it is nothing but the life in the world to come, let alone if the issues of length of days and years of life are attached to it. And now that I have let you know everything, it is worthy to inform you of His mysteries in these issues; and I warned you about everything it is worthy to warn you, so that you do not trip – heaven forbid – and do not sin; and I instructed you in the straight paths; what remains is for you to take the path you should follow among the paths of *Ha-Shem* – blessed be He – and to love Him, adhere to Him, and take an oath in His forever honorable and terrible name. *Amen*.

“Whoever is wise, let him understand these things. Whoever has reason, let him know them. For the ways of *YHVH* are right; the righteous walk in them, but the transgressors stumble in them” (Hosea 14:10), and the righteous shine with the light of life.

Blessed be **“He [Who] gives power to the weak; and to those who have no might He increases strength” (Isaiah 40:29).**

“Blessed be *YHVH* forever, *Amen* and *Amen*” (Psalms 89:53).

<i>Ruach</i> of prophecy teaches masters of	Science to leave precious <i>Hod</i> and <i>Tiferet</i> ;
Sacred superior seed will rise in <i>Chochma</i>	Upwards to behold the religion handed down;

A sublime and righteous person will run with the instruments of	Faith, its origins highly concealed;
Matter and form are both redeemers of	The blood and spillers of blood in burning fire;
Every day two witnesses testify upon my	<i>Hod</i> that my <i>Nefesh</i> inquires after the truth;
My heart knows the secrets, and recognizes the streams of	<i>The Nefesh of Chochma</i> that is called forth and remains;
In truth it is emanated from the mists of	<i>Bina</i> that is mentioned in the utterance of their name;
My eyes and heart were burned from the embers of	<i>Vav Heh</i> and <i>Yud Heh</i> , the keepers on the watch;
And I put my mind to make my inquirers wiser,	Signs and demonstration of the mentioned truth;
They will not believe me nor those who confuse	The mind calling lead tin;
Admitting <i>AGH ZTChM SFKSh</i> in the circles of	<i>Chochma</i> in the paths of the cloth [or the bough] and life to the one who stops;
They are the ones who reveal the dream and revolve	The hand of prophecy with the language of the message;
By them the four elements were created, which include	<i>Yud Heh Vav</i> , in which he wrote the coat;
Men of truth are the name of His holiness and His praisers,	The vision of prophecies take a slice [of bread] and an ornament;
Mention <i>Yah</i> and its effect,	For it is a seal that makes an impression;
Recognize <i>Yah</i> in its breath,	A sealed vision of the utterers of the name.

<u>רוח</u> נבואה הוא מלמד בעלי	<u>מדע</u> להשאיר הוד יקר ותפארת
<u>זרע</u> קדוש עליון בחכמה יעלה	<u>רומה</u> להשתכל בדת נמסרת
<u>ירוך</u> אנוש צדיק ונשוב עם כלי	<u>אמון</u> תהלתו מאד נסתרת
<u>חמר</u> וצורה הם שניהם גואלי	<u>הדם</u> ושופכי הדם באש בוערת
<u>יום</u> שני עדים יעידון כי עלי	<u>הורי</u> הכי נפשי אמת חוקרת
<u>ידע</u> לבבי סוד והכיר נחלי	<u>נפש</u> חכמה נקראת נשואת
<u>היא</u> נאצלת באמת מערפלי	<u>בינה</u> בהזכרת שמם נזכרת
<u>עיני</u> וליבי נשרפו מגחלי	<u>והא</u> ויוד הא שמרי משמרת
<u>ואתנה</u> דעתי להחכים שואלי	<u>אותות</u> ומופתים על אמת נזכרת
<u>לא</u> יאמינו לי ולא למבלבלי	<u>הדעת</u> בקראם לבדיל עופרת
<u>מודים</u> אגה זטכם ספקש מעגלי	<u>חכמה</u> בדרכי בן וחי לנעצרת
<u>הם</u> הם מגלים החלום ומגלגלי	<u>יד</u> הנבואה אם לשון אגרת
<u>בם</u> נבראו ארבעה יסודות כוללי	<u>יוד</u> הא והא וו בו כתב אדרת
<u>אנשי</u> אמת שם קדשו ומהללו	<u>מראה</u> נבואות פת קחו פרפרת
<u>הזכירו</u> יה ופעולתיו	<u>כי</u> הוא חותם עושה רושם
<u>הכירו</u> יה בנשימתו	<u>חזון</u> נסתם מזכיר השם

[The first letters of each line spell out, 'secrets of the life in the world to come, the vision of prophecy is life'.]

Completed. Praises to God Creator of the world!